

THE CHINESE RECORDER

VOL. I.III.

SEPTEMBER, 1922.

No. 9

CONTENTS

	PAGE.
EDITORIAL.—The Christian Spirit Makes Progress	555
"Signs of the Time."—Religious Liberty Resurgent.—Christianity and Industry.—"The Modern Pastor."—The Orr Bible Dictionary.—Methodists and Social Service.—The Passing of Mrs. A. C. Dixon.	
CONTRIBUTED ARTICLES	
The Traveler to the West BY A TRAVELER.	563
New Tunes WM. H. GELLER.	573
A Study of the Religious Beliefs and Practices of the Common People of China ... }	ALBERT GEORGE PARKER. 575
Selections from the Diary of a Travelling Evangelist ...	STEN BUGGE. 586
Modernizing an Old Style Country Hospital ...	ANNA L. CHRISTIANSEN. 593
Women's Work in Fenchow CORA MAY WALTON.	595
The Sunday School Times and the National Christian Conference ... }	A. DELEGATE. 598
OUR BOOK TABLE	608
CORRESPONDENCE	612
The Spirit of Unity.—Creeds.	
NEWS FOR THE MISSIONARY	614
The Bible Union Meeting.—Chinese Home Missionary Society.	

ILLUSTRATIONS.

The Annual Conference Chinese Home Missionary Society	Frontispiece.
Students and Staff, West China Union University, Chengtu, Szechwan, China ...	Page 592
University Day, West China Union University, Chengtu, Szechwan, China ...	" 593

JOHN FRANKLIN GOUCHER, LL.D.

July 19th, from his home in Baltimore, Md., Dr. John Franklin Goucher passed to his great reward. He was the founder, in 1889, of the college which bears his name. "More than any other American he was identified with Christian education in the Far East." He strongly promoted primary education in India. He was instrumental in opening the Korean Mission in 1885. He projected the Anglo-Japanese College in Tokio and his generosity provided its beautiful site. He was a trustee of Peking University, as also of Fukien Christian University and was President of the Board of Governors of West China University. At the Edinburgh Conference he was made Chairman of the Committee on Christian Education in the Mission Field and in the interests of that work has frequently visited China and Japan. On two of these visits he went to distant Szechwan, the last being when he was 75 years of age. In recognition of his great services to the cause of education in China and Japan, the rulers of both these nations decorated him. His works in a truly great sense do follow him. The institutions in which he was interested in China and Japan are surely destined to be of great significance in the Christian development of these nations.

Bishop L. J. BIRNEY,

Shanghai, China.

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VOL. LIII

SEPTEMBER, 1922

NO. 9

Editorial—The Christian Spirit Makes Progress

"Signs of the Times." MANY and varied are the ideas prominent in present-day Christian thinking: like the news page of a daily it is mainly different! Yet, in the midst of seeming divergence of ideals and clashes of differing opinion there are a number of "signs" which indicate the direction of the Christian mind in and out of China. (1) The desire that Christians move together is stronger than the desire that they move apart, and, slowly but surely, the flood tide of desire for greater unity and co-operation is discovering ways and means to carry out the desire. (2) There is growing open-mindedness and tolerance! "open-mindedness" meaning willingness to accept another's viewpoint, "tolerance" being refusal to force another to accept one's own. Put and practised together these permit of the recognition of faith as the test of the Christian life not knowledge. (3) There is growing determination to put the expression of the spirit of Christ before conformity to statements however good. This means placing supreme value upon life of the spirit which is the essential element in Christianity and the fundamental principle of the Message of the Bible. (4) The will to apply Christian principles to the whole of life is more dominant though there is still wide divergency coupled with earnest searching as to how this should be done. These "signs" show that the Christian world is regaining control of its own soul.

**Religious
Liberty
Resurgent.**

ONE feature of the Northern Baptist Convention held at Indianapolis in June 1922 has been noted very widely in the magazine world! We refer to what is sometimes spoken of as the "fundamentalist" movement and the demand made by its adherents to have a definite statement of belief adopted by the Baptists. As the "Baptist" says in the issue of July 1st, 1922, the "Baptists of the world, Christians of the world were looking to this hour." The "fundamentalists" endeavoured to get the Hampshire Confession, promulgated in 1833, adopted by the Convention. The debate was long, vigorous and heated. But in spite of the fact that this confession has been most widely circulated of all Baptist literature—so says a writer in the "Baptist"—the Convention would not have it and voted two to one that the "Northern Baptist Convention affirm that the New Testament is our all sufficient rule of faith and practice, and we have need of no other statement." The report in the "Congregationalist" does not take this to mean that advanced liberals have any such majority as this. It is indeed inclined to think that probably eighty per cent of the denomination is more conservative than liberal. In a sense, therefore, the decision was not a victory of liberalists over conservatives. It was, however, undoubtedly a victory for religious liberty as over against heresy hunting and schism and showed that the great majority of these delegates were stronger for the elemental Baptist principle of soul liberty than for any theological position. We understand that the "Outlook" takes this action as symptomatic of the spirit of the age which is entering the open door of progress and toleration. It is interesting to note that one of the banners across the front of the Convention hall had on it the words, "Agreed to differ, but resolved to love." It is significant in this connection that, as stated in a recent issue of The North China Daily News, a recent C.M.S. conference took analogous action in deciding to refrain from formulating any definition of evangelical principles. This was based on recognition of the "profound unity of spirit" found to exist and a desire to respect differing convictions. It is also analogous to action taken in the 1922 annual meeting of the Baptist Union in England in which a torrent of applause greeted the statement of Dr. Fullerton that, "We stand by the Protestant doctrine of the right of private judgment." We are not interested in any victories of liberals over conservatives or vice versa but believe that together they can serve the cause of Christ in China if the spirit of Christ dominates them both and equally.

**Christianity and
Industry.**

THE Social Service Bulletin for June 1922, which is issued by the Methodist Federation for Social Service, refers to some significant movements in England for the linking up of Christianity with industrial problems. There has just been organized a "National Movement Towards a Christian Order of Industry and Commerce." This is to be composed of those actually in business. It is stated that the governing motive and regulative principle of all industry and commerce should be service of the community. This organization will help to discover, promote and encourage experiments in the practical application of Christian principles in specific industrial and commercial undertakings. Then there is the "Industrial Christian Fellowship" composed mainly of the clergy and laity of the Church of England. The reason given for the organization of this fellowship is that seventy-five per cent of the masses are indifferent or hostile to organized Christianity, largely because of the Church's indifference to the evils of the old social or economic system and the law of the spirit of fellowship. This fellowship claims for the Christian law the ultimate authority to rule the whole life of humanity. Resolutions passed advise, (1) the employer to recognize employees as human souls, (2) the investor to invest only in enterprises beneficial to the community and not in luxury production, (3) the employee to seek always a higher aim than his own material advantage or class power, (4) the consumer to inquire into labour conditions and refuse patronage to those imposing unfair conditions. Then there is the "Catholic Social Guild" which seems to work largely through study circles of from six to twelve persons each. These circles take up modern social problems; such subjects as political economy, eugenics and prohibition being discussed. A Catholic workers college at Oxford is to teach that social questions are essentially moral questions; that if the labour movement leaves out God it will be nothing but a materialistic abortion calculated to destroy rather than to construct. And last, there is planned for 1923 a conference of representatives of all churches, including the Roman. This conference is based on the idea that the old order has broken down more utterly than most men realize. Its basis is the conviction that the Christian faith rightly interpreted and scientifically followed gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christian people in their corporate capacity with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. Two years' study of social questions by clubs and other bodies precede the conference. Such questions as, "How far can distinction be made between property for

use and property for power" and "Is the sense of God dulled by over-large towns?" form the basis of questionnaires and study.

These movements show that the determination to put Christianity fully to the test is deepening.

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"The Modern Pastor."

A RECENT number of the "Layman," published by the Methodist Episcopal Church (South), contained an article on "The Modern Pastor" written by Mr. Z. S. Wang, Instructor in Philosophy at the Nanking Theological Seminary. Mr. Wang starts out by saying that the day has passed when foreigners are qualified to be pastors in China. The Church, therefore, must pass into the hands of Chinese Christians if it is to meet the needs of the Chinese people. He then proceeds to outline three qualifications of the modern Chinese pastor. The first is a faith that does not conflict with the spirit and knowledge of their generation. This means that their faith must be progressive to be living. "Our faith in God" he says "must go through an intellectual process, for without this it is not separated from superstition." In other words, faith grows and changes somewhat to meet its age. In the second place, the pastor ought to have a general knowledge of theology, science, psychology, education, sociology and comparative religion. Without this knowledge one is not qualified to be a pastor. The one who is not able to apply scientific ideas to the study of the Bible cannot meet the intellectual demands of the time. Mr. Wang lays emphasis on the need of pastors for quiet and unhurried study and for reading of up-to-date magazines and books. He feels that they should also study Buddhism so as to be able to show wherein Christianity is superior. As he says "The intellectual people of China like to study Buddhism." Furthermore, the pastor should be acquainted with Chinese culture and be able to meet the need of modern scholars in calling for a rediscovery of China's past. For twenty years, he says, he has not heard a pastor utilize Chinese history in preaching. Nearly all of them utilize Western historical incidents. This helps to give Christianity the appearance of a "foreign religion." The third thing they need is a spirit of social service. This, he says, is so obvious that it needs, and indeed receives, but little elaboration. This is straightforward thinking—even a little startling—and indicates where some of the Chinese Christians are moving in their thinking, and also what needs to be done to enable the pastor to meet the changing situation.

**The Orr Bible
Dictionary.**

WE reproduce the following from an editorial in the "Continent" of July 6th, 1922. Our purpose in so doing is to show how misunderstandings and partial statements can evolve into injurious utterances and how necessary it is to be sure that we know all the facts before criticizing an adverse action of any kind:—

"The 'Continent' finds an example in a recent contribution to 'The Herald and Presbyter' by a ministerial missionary representing in China the Southern Presbyterian Board. He complains that the China Continuation Committee designedly labored to prevent the circulation of conservative Christian literature in the Chinese language. He relates that a group of conservatives, under the chairmanship of 'a well-known missionary,' planned to translate into Mandarin the Bible encyclopædia published some years ago in Chicago under the editorship of Professor James Orr of Scotland. 'The Herald and Presbyter' correspondent, to account for the failure of the project, says that 'the conference of boards in New York refused to sanction the work,' and also that the denominational board at home to which the chairman of this group is responsible, forbade its missionaries to use any of its stated appropriations on the proposed translation.

The implication is that these adverse actions which prevented the translation were dictated by antagonism to conservative theology—betraying a determination not to let the Chinese Churches have access to books upholding conservative views. The merest outline of the real facts in the case is sufficient to show the utter absurdity of such a deduction. The "conference" to which the correspondent from China refers is the Foreign Missions Conference of North America. The executive officers of this body did not in any sense reprehend the translation planned. The Orr Bible Dictionary is without question a worthy publication, and no person interested in foreign missions could possibly object to seeing it reproduced in the Chinese tongue. But none the less the permanent office of the conference was obliged to reply that it commanded no funds to pay the expense of such a piece of work, and could only recommend the promoters of the idea to secure the necessary cost by solicitation of private individuals. No other response was possible.

Unquestionably also a similar lack of financial resources controlled the judgment of the board which refused to divert any of its regular appropriations to this purpose. The author of the letter from China takes great care not to designate the board to which he refers in this connection. He keeps it anonymous. And by leaving out the name he conveys the impression that it was some very liberal body persistently

determined to foist "new theology" on China. But as a matter of fact the board in question was the writer's own board—to wit, the Board of Foreign Missions of the Southern Presbyterian Church, an organization notable for its conservatism both in theology and in administration. Had he but mentioned that name, the dark cloud of foreboding which this prophet of evil was laboring so diligently to construct would have been blown away instantaneously in a gale of ridicule."

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**Methodists and
Social Service.**

ACCORDING to "Information Service" for July 1st, 1922, the Methodist Federation for Social Service held a notable Conference on "Christianity and the Economic Order" in May, 1922. It was recognized that the theory of private property, both tangible and intangible, on which the present economic order is based, developed under conditions that have completely changed. It was said that, "Since the social ideal is an integral part of the Christian Gospel, Christian ideals profoundly affecting the economic order will be found in that Gospel." The fundamental Christian principles were given as: (1) Worth of the individual; (2) the solidarity of human society; (3) the motive of service; (4) the supremacy of spiritual values. The statement was made that "No sociologist has a program for social betterment that is not more adequately stated in the Gospel of Jesus Christ."

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**The Passing of
Mrs. A. C.
Dixon.**

WE appreciate the coming of friends from America to speak at our Summer Conferences, and when, like Dr. A. C. Dixon, they have an experience that means the loss by death of their travelling and life companion, our sympathies are deeply roused. Mrs. Dixon became ill en route between Hankow and Kiukiang. They managed to get her up to Kuling just ahead of the looting that took place in Kiukiang. Her case was not easily diagnosed. On Sunday morning while Dr. Dixon was preaching she passed away, Dr. Dixon not being told until his sermon was finished, the subject of which was "Why I am a Christian." On Sunday evening an informal memorial service was held by Dr. Wallace Wilson. Our sympathies go out not only to Dr. Dixon himself but to the children and friends in the homeland. We hope that some of the help he has brought to others will be returned in full measure at this time to himself.

Contributed Articles

The Traveler to the West

BY

A TRAVELER.

THE foreign communities in China have certain characteristics similar to the new towns upon the now rapidly vanishing American frontier. In both there is a marked equality in the distribution of wealth, due, upon the frontier, to the conditions of settlement upon a new land; but proceeding, in China, from the equality of salaries paid to missionaries, and from the fact that within the commercial community the large number of salaried men prevents any great divergence in income. In both, the feeling of equality and good fellowship is widespread throughout the whole community. Both enterprises appeal to young men and women of a robust, venturesome, keen, alert type. The frontier town shows a preponderance of men over women as does also the commercial group in China, but in missionary circles this ratio is reversed.

Such division as exists in a frontier town is markedly upon the basis of pleasure, the pool hall and the church being the symbols of the differing groups. This division over pleasure exists everywhere, but in a new town those movements toward accommodation and intermingling have not yet set in such obscure division lines as in older communities. In China the diversity in pleasure rests back upon the fact that the commercial community has the interests of an urban commercial life while the missionaries are a selected group of the Faithful who come largely from the smaller towns of the American middle west.

The pioneer situation fosters the individualistic virtues and it is interesting to note in these communities the part which the presence of death plays in producing unity. In China, for instance, during such dangerous times as the Boxer uprising, British and Spanish and American became as brothers. Catholic and Protestant flocked together in that day. An Irish priest in telling of the siege of his cathedral added this illustration: "Once there was a married couple who quarrelled constantly. One day an explosion occurred and the couple were blown through the roof. The neighbors remarked that it was the first time

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

they had seen the couple go out together." The enforced gathering of Protestant missionaries into Shanghai at this period set in motion forces of co-operation which have borne fruit ever since. But co-operation between Catholic and Protestant ceased after 1900 and was only again possible when death became a near reality to the Chinese in the famine of 1920.

Upon both the frontier and in China men and women have journeyed into "worlds which were not made for them" and so their "instinct of the herd"* seems to intensify and they draw into small warm groups. To this same instinct of the herd may be due also the tightness of the social groups and the supervision of the group over the individual so that the original in conduct is sometimes met with the advice, "you must remember that you are in China." This advice and the reaction against the queer and the variable may be unconsciously engendered by the insecurity of life and enterprise which goes with the frontier.

The missionary group in China comes largely from a background of conquest to enter and occupy a new land. For it is from the American West, especially from the denominational colleges of the Mississippi basin, that missionaries are largely recruited. They are the last crest of the wave of conquest started by the pilgrim Englishmen who set upon the shores of America an English order of living in an un-English setting. If one journeys from Boston westward, one touches in Ohio, around Cleveland and Oberlin, the old western reserve of Massachusetts where these pilgrims set up the New England order of living again; and then left, to establish in Iowa, a community which to-day reminds one of the old New England in the way everybody conforms and coalesces into a unified group. One reaches the Pacific coast to find that Iowa has largely made California. "Along this latitude the men and women one meets are prevailingly of the same stock, the same class, the same interest and hope, and they have been the bearers of the same tradition across the continent."† The New Englander who stays at home mellows and grows urbane. But these builders of the west, whose money or parentage is of the east, preserve the original type. They represent the self-denying, persistent, eye-on-resources Puritan, who has now voyaged on to Hawaii, to Japan and has come at last to the shores of ancient China where he meets and reinforces the Englishman who comes out through Suez, he too, having left in his wake, a line of English outposts.

There are other Americans coming to China besides those who bear this specific pioneer tradition, but these other citizens bear witness

* Trotter: The Instinct of the Herd in Peace and War.

† Kallen: America and the Life of Reason, Journal of Philosophy, September 1921.

to the dominance of the British strain in American civilization, and whatever conflicting ideals their fathers had, these ideals have largely vanished before the moral tone and hard quality which frontier puritanism has stamped upon American life. An Englishman who came out by Suez asked me why so many Americans were coming to China. "England," he said, "is a small country and crowded, but America is an empty land." True, but the very space of the American continent has given the pioneer freedom to move, the traveler to the west has nowhere taken root and now the Orient invites to wandering. So in the Far East one meets everywhere English signs upon the street and shops, hears English spoken in Japan, and American English with a Chinese accent upon the mainland. In the midst of an old and an alien civilization, the traveler builds his foreign quarter, a bit of old England, or of Iowa, and he establishes so English an order of living that one marvels at how unchanged it is. One must come to the Orient to realize how English the world is.

But North America and Asia set different tasks to the traveler. For one was a wilderness which men subdued with their bare hands, the other is crowded with an ancient stock so pressed together in a fierce struggle for food that the foreigner would perish by manual labor. In the former continent man dominated nature, here in the East he dominates men. The very preoccupation of the foreigner with his own interests and his separateness from the Chinese help his domination, as the veil before the shrine lends impressiveness to the god, half reveals him, half conceals him. One rarely meets Chinese in the homes of foreigners. Many an interested newcomer must climb upon the fence of the foreign quarter and view the Chinese show with its color and drums from afar with no interpreter. It is the conditions of living, not the native culture, which modify the traveler. Within a month after his arrival, the American bank clerk buys a dinner jacket and dresses for the evening meal. The American stenographer acquires a maid for personal service, and the missionary's wife can give teas which would be the envy of her friends at home. Leisure increases for many, everybody eats more and better food, while the tendency to parasitism, inherent in every living being, takes on a vigorous growth. Those who have lived long in the luxurious East love it. An altogether different kind of living was compelled by the rigor of the North American frontier.

The foreigner comes to China to satisfy impulses in the life at home. He comes to find new markets for surplus goods or to extend a Faith which seems to be diminishing at home. The statistics of growth in the Survey volume show that the number of missionaries has steadily increased since 1900. This increase has been especially marked in

women's work. For instance, the Woman's American Baptist Foreign Missionary Society sent out five new recruits in the single year of 1880, eight in 1900, nineteen in 1910, and thirty-eight in 1920. Yet the years since 1900 in the United States have been marked by the waning of the revival, the decrease of interest in the sermon and the lessening attendance at church. The moving life of America has been gliding out from under the former idea of God. But in the hearts of the faithful He became "more precious as He was felt to recede," and the urge to find other expressions of religious activity became more imperative. There followed an attempt to restate the Christian message in terms of a "social gospel," but more successfully and increasingly religious activity in the United States has assumed the form of pity for the poor in distant lands and a generous relief of need in a distant country. Usually, however, this relief of need has been extended with the motive of winning the person relieved to adherence to the traditional religion, to the old beliefs, many of which are no longer vital in the life at home, and which are bound up with habits of thought with which America and Europe have long been dissatisfied. It is to relieve and satisfy impulses in the life of the foreigner that he draws around himself a group in China.

In developing their enterprises, the mercantile and missionary groups feel somewhat at odds with one another. They criticize each other, and, strange to say, in the same terms. Each declares that the other group is selfish, self-centered, better off in material ways than they would be at home, not representative of the best in our civilization. But at bottom there seems to be little conflict, for there is a rough correlation between foreign industry in China and foreign missions. Geographically, both lie largely along the coast, the big centers of both trade and religious activity being the same. Moreover, there has been an attempt on the part of the mercantile group to play up the commercial importance of Christian missions. An American business man arriving in Shanghai, declares that: "The missionary has blazed the trail for the merchant by risking his life in the propagation of the Christian religion." A Britisher in business, complains of the large contribution which the British Chambers of Commerce have made to one of the missions, for schools. He believes that England will not get her money's worth. It was a question of prestige, of "face." The Americans had got a trade advantage over the British because of the popularity of their mission schools and because they had used the indemnity fund to educate Chinese in American ways. When asked why his chamber of commerce did not establish a school separate from the mission, he replied that the missionary was the pioneer and had a political importance, in that he would always tell the legation anything the legation needed to know. Both these views

are exaggerated. It is certain that the missionary contributions from directors of the Standard Oil Company of New York, have never sold an additional can of oil to a Chinese family. Oil and machines have won their way into Chinese mudhuts on their own intrinsic usefulness. Neither do missionaries spend their time on commercial reports. But occasionally the missionary quotes the merchant for his own enhancement. The following is taken from "A Century of Missions in China," a report compiled in 1907, in which a paragraph is taken from the German Government's Blue Book in regard to German missions in Shantung:—"The influence of the missionaries upon the population must be praised as a blessing. Many prejudices of the Chinese have been dispersed by their kind instructions and advices, many difficulties connected with the military occupation of territory and the economical opening of the country have been mitigated by the quiet and unobtrusive activity of the mission workers."

The question may be raised as to whether there is not a necessary duplication of economic society and religious activity arising from the conditions of missionary endeavor. Religion in its very character deals with ancient and massive emotional interests. When a man becomes converted, his religious separateness tends to spread to all the relationships of his life. As he grows more and more into the Christian life he gets out of touch with his former group. And so the new sect becomes segregated and is compelled to generate an economic life of its own. It was perhaps inevitable in China—as also in India—that this new economic life should have been developed in connection with the foreigner. The missionary had needs of food, clothing and service which some community had to supply. His school was a developing enterprise which drew men as a small factory does in a small town. Moreover, he came with capital from abroad to invest it in the people of the country. Partly because the upper classes were hostile, and partly because Christianity has a tradition of going to the poor, these opportunities for development were offered to the lower classes. The children of the new church received a Christian education which was at the same time an English education. This gave them a more intelligent understanding of the foreigner and provided a group to work for foreign enterprises. The Christian school has emphasized the teaching of English and science and these are the two subjects most to the advantage of the foreign industry entering China. The foreign enterprises of church, hospital, shop, railway and diplomatic service furnished the "jobs" for the graduates of the Christian schools. Those whose English was very good, were in demand in the salt gabelle, the customs service and the post office, all of which were under foreign direction. At the

present time the casual observer can note three groups along the coast of China. One is dependent upon the traditional Chinese occupations. Another includes the foreigners supported by salaries from abroad, while the third group is found where the first two meet and seems to be dependent either upon the growth of foreign enterprise in China or upon the foreignizing of native industry to such an extent that students having the new learning are of value to it. Of course, not all the cooks, gardeners, dairymen, clerks, teachers, doctors, compradores and members of the foreign offices are Christian, but the Christian membership seems to lie largely within this group. One thoughtful Chinese layman, after commenting upon the number in his church who were engaged in foreign enterprises, added this remark: "Chinese Christians are like the ferry boats that ply back and forth between two shores."

Under the circumstances just stated it is evident that occupations will be limited and this may create a problem for the Christian school, namely, the difficulty of finding occupations for its graduates. I am told that in India an oversupply of "modern" trained workers was created and this has been one factor in the reaction against the foreigner. If the rewards of the new learning were higher and more evident, the missions might not need to subsidize the students to so great a degree, for the Chinese might find or borrow the money for the education of their children. Consequently a Chinese teacher, though in contact with the foreign education for many years, may send his son to an old style classical school and then put him to work. Underneath and through all the problems in China runs the exceeding difficulty of the language, a tongue which proverbially "cannot be learned in less than two lifetimes." In order to learn it at all one must devote practically all one's time to it, and consequently time given to English or science is so much lost. Chinese having a modern education have told me that they could not hold a position in Chinese circles because their knowledge of Chinese custom and language was inadequate, but perhaps they exaggerated the difficulty. To the casual observer, it appears that some of the Chinese Christians would be hard put to it, if through war or economic collapse, foreign enterprise should be withdrawn from China.

As the enterprise works out, the Chinese Christians in some cases tend to cluster in a group, set apart from the overwhelming surrounding community by differences of occupation, education and religion. This Christian group may be geographically separate from the neighboring Chinese. In certain centers it clusters around the mission and enfolds the foreign community, in others it does not. But there seems to be an instinctive impulse to be in and to remain with the group. Chinese Christians, like the gregarious foreigners, have a sense of comfort when

with those who are like themselves and feel a certain discomfort when out of their own crowd.

This unity of education, occupation and religion has given the Chinese Christians sufficient community of interest with the foreigners for the two groups to be a mutual protection to each other. If any one is in doubt as to the value of religion in building the group formations of men, he should walk through the British legation in Peking and listen to the story of the siege as told by a survivor. For the foreigners would have perished had it not been for the native Christians who were received within the fortified enclosure. At first the foreigners feared the added burden of their support, but the Chinese did all the coolie work, made the sandbags, swelled the ranks of common soldiers and finally dropped down over the Tartar wall by night and made their way disguised to Tientsin to hurry aid to the starving garrison. One boy, sick with an incurable disease, begged to be allowed to try the dangerous journey. "The foreigners have given me all the happiness I have known," he said, "I cannot live much longer, let my life be used for this." During this Boxer crisis, many Chinese willingly died for the foreigner. As one said, "The foreigners have loved us and now we will love them." But whereas in 1900 the foreigners fled to the Chinese, in 1911-1912 the Chinese, threatened by civil war and revolution, flocked to the foreigner. Each group has in time of danger, given the other increased security. And the larger community so formed, is increasingly sensitive to alarms and more formidable in either attack or defence.

A further advantage of the homogeneity of these groups, is to render the individuals more sensitive to suggestions coming from within the group. "Suggestibility," says Boris Sidis, "is the cement of the herd, the very soul of the primitive social group. . . . Man is a social animal, no doubt, but he is social because he is suggestible." The result is that many changes in Chinese custom are due to the contagion of opinion rather than to any process of reasoning. How often, girl converts, for instance, are known as Miss A's girls or Miss B's girls. Their judgments and beliefs are her judgments. Their settled views are her settled views.

Within the Christian institutions of this newly formed group, it is the foreigner's suggestion which dominates because of his insistence, his aggressiveness, and his financial power. A mission which grants its Chinese workers equal rights of decision in Chinese questions, ran up against the objection of the Chinese faculty to new buildings of a modified Chinese architecture. "Put up good foreign style structures

but don't try to combine the Oriental and the European, for the result is ugly," they said. Nevertheless their decision was overruled and reversed, and the final decision was made by the foreigners because the money was foreign. In answer to a comment I made upon this to another missionary, he replied, "The Chinese all have a fixed idea that any modification of their architecture is ugly, they are impervious to reason." However, the foreigner seems to have an equally fixed idea that he can modify Chinese architecture and that the result is beautiful. The result of the dominance of the foreigner is that in the churches there is nothing Chinese except the congregation. Architecture, ritual, hymnology are those of churches in Manchester or Dubuque. And if the church is of an American denomination, for instance, the sermon topics may be upon such themes as the following: "The Gospel, the democratic message"; "Jesus, the leader of democracy"; "Christ, the power of democracy"; "The Church, the organization for democracy." A recent bulletin of the China for Christ Movement has a well written article by an American educated Chinese on: "The common people and the way of Jesus," which opens with a quotation from Lincoln, and urges the people to assume responsibility for the day of the common man is coming. All this is immensely flattering to an American.

And so the instinct of dominance works itself out in politics, religion, education, amusements and in marriage customs, creating Chinese British, Chinese French, Chinese Americans, or, as the non-Christians put it—creating "secondary foreigners." In a country where there is an opportunity to do a piece of international education such as no other country affords, each foreign group is busy impressing its own culture upon its own nationals and upon as many Chinese as it can reach.

What has been so far set down is by no means a complete picture of the missionary activity in China. These are simply obvious aspects which have appeared to the writer in the course of two years of living in a few of the larger centers along the coast. These observations have a certain unity in that they are all impressions of imperialism. The missionary comes from a background of conquest to enter and occupy a new land. He lives as an overhead man in a separate group, making the native change. He is an expression of the expanding life of his home country and his enterprise gives opportunity to the dominating individual. He correlates with trade and facilitates its development. His work tends to produce a Chinese community separate from its neighbors within which the foreigner's suggestion tends to be decisive. This group furnishes the necessary co-operation which makes possible the safety, comfort and permanence of his residence in an alien land.

For these reasons the missionary enterprise seems to have fostered the extension of the control of one race or nation over another.

The individual missionary came with no such motive and has not been conscious of this effect of his work. His life in the Orient has been marked by a high sense of spiritual commission. But, partly perhaps, because he is prone to judge actions by motives rather than by consequences; and partly, because he is apt to rate the economic motive low and so disregards it; he has overlooked many of the by-products of his work. But the newcomer to China will see not only the motives but the consequences, and will judge the enterprise both by its beginning and its end.

Perhaps the very withdrawal and isolation of the missionary activity has fostered the exploitation which he condemns. The ideal would seem to require that the missionary movement, instead of pursuing its own course and development without reference to the total foreign impact upon China, might rather recognize the organic connection. Since man is an organism, it is reasonable to suppose that the institutions which are the outgrowth of his instincts, such as trade and religion, should bear an organic relationship one to the other. Recognizing the unity, each might become impregnated with the best in the spirit of the other.

The work of the missionary and its acceptance by the Chinese seems to have been instinctive and impulsive rather than reasoned. Christianity seems to have flourished in China—as likewise in India and Japan—during a period of rather indiscriminate imitation of everything Western. And there are signs that it may decline during a time of equally indiscriminate reaction against the West. This instinctive and impulsive reaction is expressing itself—as in China's neighbor countries—against Christianity as "giving no room for the old Chinese teachings," as "anti-national and anti-Chinese," "China wants nothing which will rob her of her ancient heritage." The situation seems to be a case of automatic conflict and adjustment rather than any weighing of right and wrong in the matter.

There is a place, however, for the sharing of culture, for the exchange of experience and for the improvement of a native civilization through admixture and combination of the foreign. What seems objectionable is the substitution of the foreign for the native so that the new group is shut off from the spiritual heritage of its own race. This substitution has taken place because of the supposed superiority of the foreign. Yet one might hesitate to say of any culture in the world that it is morally and intellectually superior to all the rest. In fact this might be taken as the first axiom of international thinking, though no one has yet thoroughly learned it. Each culture and each country has its good points but, as a whole, in the present state of affairs, it is

easy to point out that all are bad. Moreover, one comes, in China, to wonder whether the dominating instinct and the feeling of superiority are not greater barriers to brotherhood than any others. One wonders whether the zeal to change China may not partially rest, at bottom, upon an unconscious antagonism to things Chinese and therefore to the Chinese people themselves. Love means an understanding sympathy with the spiritual life of another, and admiration for those high qualities in another which one does not feel he possesses himself. Why not grant, then, since China will ultimately demand it, that China is as good, as competent and as refined as her neighbors? If the concept of superiority is given up, the way may be opened for more co-operation, intermingling and accommodation between native and foreign. This would give a wider base of common ground between the diverse groups and take away much of the tension, suspense and insecurity which makes life in China a state of unstable equilibrium. Every now and then in the past, the missionary movement has developed out of the geographical pioneers in its ranks a new type of pioneer,—the pioneer of society. As the missionary movement tends to relax, enrich and expand its faith it will foster the development of more of those open minds who can experiment with honesty, courage and faith in the uncharted world of social relations.

MESSAGE OF NATIONAL CHRISTIAN CONFERENCE TO THE CHRISTIANS
OF ALL LANDS.

An overpowering sense of the joy and strength of fellowship in China has come to us who are gathered in a national conference representing more than one hundred and thirty Christian bodies in China. It has been given to us to catch the vision of a wonderful united Chinese Church bound together in the service of the Master in this great land where the laborers are all too few and the harvest so plenteous. Yet we find that now this desire of our hearts—as always the work of our hands—is hindered by the tragedy of division among the Christians of the world. While standing for the principle of indigenous Christianity, we do not seek isolation and separation from the Mother Churches, but we ask that they shall strive for unity among themselves so that we in China may be able also to unite and bear undivided witness to the mighty works of God.

Surely, the salvation of the human race calls for nothing less than a world program and is a task which in itself points to the danger and sin of longer perpetuating the spirit of division among the children of a common Lord. We ask, therefore, that our brethren in every land shall strive for that perfect unity for which Christ prayed when He said, "that they all may be one as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."

New Tunes

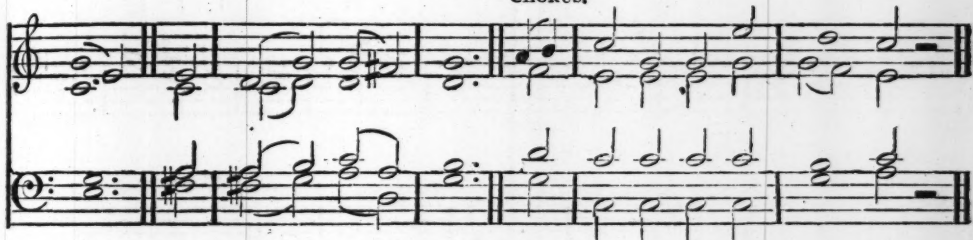
"I need Thee every hour."

ALWAY.—64.64., Refrain.

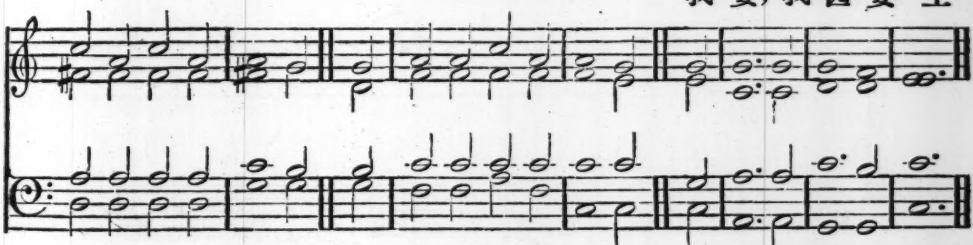
WILSON H. GELLER.



CHORUS.



我要, 我甚要主



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三

二

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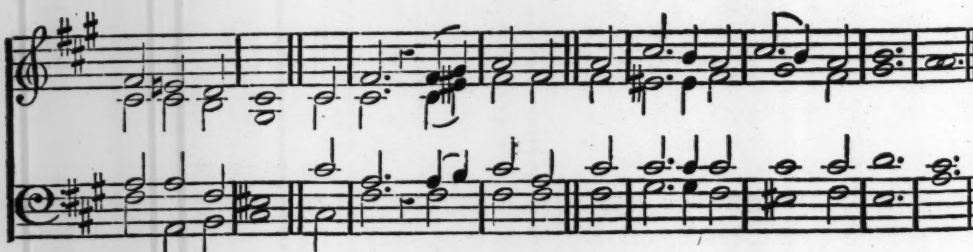
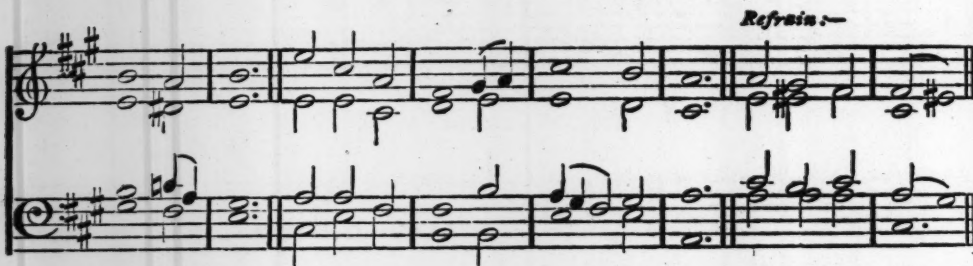
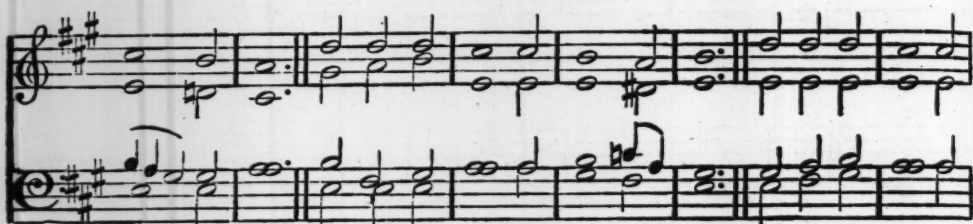
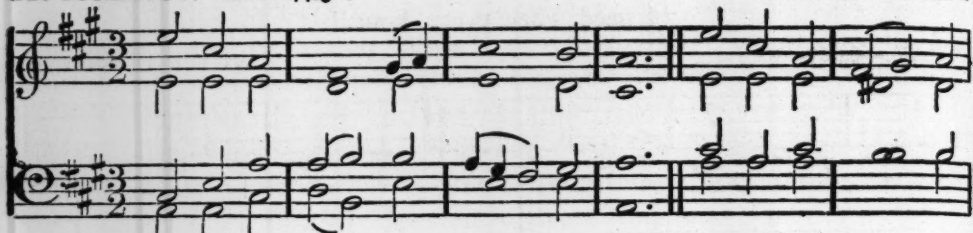
純 潔 無 疵	要 助 我 主	上 帝 聖 子 救 主	我 時 時 要 救 主	主 使 愛 覺 着 主 心	將 我 教 體 主 心	我 時 時 要 救 主	徒 然 爲 人 在	若 不 得 主 同	苦 樂 不 論 救 主	我 時 時 要 救 主	因 主 相 近	誘 惑 不 得 害 我	與 我 相 親 我	我 時 時 要 救 主	我 要 我 甚 要 主	懇 求 主 甚 要 主	時 刻 來 賜 福	我 要 主 甚 要 主	如 此 安 舒	別 聲 不 能 使 我	仁 慈 耶 穌	我 時 時 要 救 主
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When Dr. Monro Gibson, the well-known English Presbyterian, lay dying, the last hymn for which he called was this. It was characteristic of the self-distrustful spirit in which he fulfilled his very fruitful ministry.

"Two little eyes to look to God."

ST. IGNATIUS.—88888.44.58.

WILSON H. GELLER.



一
兩個小眼要常望天
兩個小耳愛聽主言
兩個小足快奔天路
兩個小手善事常做
耶穌我主 耶穌我主
耶穌 我耶穌
我至善至尊 主耶穌

二
一個小舌常說主恩
一個小心愛主愛人
求主歡喜和我同住
幫我一生信主愛主
幫我一生信主愛主

A Study of the Religious Beliefs and Practices of the Common People of China

ALBERT GEORGE PARKER

(Continued from Page 512, August 1922)

27.—Is it wrong to kill animals to eat?

About sixty per cent say that it is right; thirty-three per cent say that it is not right; the other seven per cent either say that they do not know or they give a qualified answer.

Some comments are "Some can be killed, and some not," "Many farmers do not eat beef," "It is not right because animals help men," "It is a little wrong," "We may not eat cows and horses, but we may eat pigs and sheep," "God made animals for men," and "I eat vegetables on the first and fifteenth of every month."

28.—What are the two worst sins a man can commit?

Adultery was mentioned by	40	people
The desire for money by	27	"
Selfishness by	14	"
Dishonesty by	9	"
Murder by	9	"
Lying by	7	"
Being unfilial by	6	"
Getting angry by	5	"
The desire for physical comfort	4	"
Swearing was mentioned by	4	"
Gambling by	4	"
Burning houses by	4	"
Stealing by	4	"
Pride by	3	"
Gossip by	3	"
Drunkenness by	2	"
Smoking by	2	"
Lovelessness by	2	"
Wastefulness by	1	"
Careless speaking by	1	"
Selling by two-price system by	1	"

29.—If a man does wrong, is there any way to escape from the result of the sin?

Seventy per cent say there is a way; twenty-five per cent say there is not; others do not know.

30.—What is the way, if there is any?

Repentance was mentioned by	24 people
Doing good deeds with the idea of merit	24 "
Praying before the gods	6 "
Stop sinning	4 "
Read good books	3 "
Have a priest read books at one's funeral..	3 "
Confess to wronged person	2 "

One man said, "Some report before gods; some, before men; some, in their own minds." Another said that the goddess of mercy can forgive sin.

GODS AND EVIL SPIRITS

31.—How many gods are there?

Sixty-six per cent say that there are very many. Twelve per cent say that there is only one. One man said there are two. All the others say they do not know how many there are, which may mean that they believe there are many. One man said that every man who helps society while he is alive becomes a god after his death.

32.—What are the most important ones?

The god of heaven or Shang Ti was mentioned by	38 people
Lao Tien Yeh	13 "
Yu Whang	8 "
The goddess of mercy	6 "
The god of earth	4 "

Eight per cent said all are important. Others mentioned Buddha, the god of wealth, of thunder, of harvest, of death, and of the city. Two have had enough foreign influence to say that the mind of man is god.

33.—What can the gods do?

That the gods can	
punish bad people was mentioned by	25 people
help good people	19 "
do everything	7 "
send rain, good harvests, etc.	6 "
send fire, floods, plague and sickness ..	6 "
heal disease	4 "
send happiness	3 "
rule over everything	3 "
give and take life	3 "
know men's hearts	3 "

Eight knew of nothing that the gods can do.

34.—Are the gods able to help men in any way?

Seventy-seven per cent say that they can; eleven per cent say they can not; the others do not know.

Some proverbs quoted were "Success depends upon heaven," "When there is no way left, the gods appear," and "Without the help of the gods, a man can do nothing."

35.—When are they willing to help men?

That they are willing

when men do right was mentioned by	20	people
when men are in trouble or danger ..	14	"
when men pray to them	11	"
any time	9	"
at night	6	"
when men sacrifice to them	4	"
when men repent	4	"

The others said that the gods were not able to help, or that they did not know when the gods were willing.

36.—Do the gods send trouble to men?

Eighty-nine per cent say that the gods send trouble to men when they deserve it. Eight per cent said that the gods do not send trouble. The others said they do not know.

Some comments were, "Gods do not like to punish men, but they do it when men do wrong" and "Troubles come only as a punishment for evil."

37.—Where do the gods live?

Forty-three per cent said that the gods live in heaven; nineteen per cent said they live everywhere; twelve per cent, in temples; nine per cent, in the air; five per cent "three feet above our heads" according to an old saying; while six per cent do not know. Others said in water, in hills, in quiet places, in the earth, between heaven and the earth, and each in his place.

38.—Is there one god who controls all the others? If so, what is his name?

Only three per cent said there is no god over the others. Eight per cent said they do not know whether there is or not. Nine per cent said there is a god, but they do not know his name. Most of the others said one god controls all the others and they give a name.

Yu Whang was mentioned by	..	..	21 per cent
Lao Tien Yeh	..	..	13 „ „
Tien or heaven	..	..	14 „ „
Shang Ti	..	..	11 „ „

Probably many people would say that these four names are four different ways of speaking of the one god. Other gods mentioned were Heavenly Father, Buddha, the goddess of mercy, the god of thunder, the bright god, mind, and nature.

39.—Did a god make the world?

Forty-one per cent say that a god made it. Thirty-seven per cent say that they do not know. Seven per cent say a god did not make it. Fifteen per cent say that many or all the gods made it. Pan Ku Sze was mentioned by six per cent as the one who made it.

40.—How many demons or evil spirits are there?

Forty-one per cent say that there are very many. Twenty-three per cent say that they do not know, which also probably means that they believe there are many. An additional fourteen per cent say there are many kinds. Another six per cent say that they are innumerable. About nine per cent limited the number to less than one hundred. Six per cent said there are none at all.

One man said, "There are none; there are only evil thoughts." Another said, "Demons are the souls of people who die naturally."

41.—What do they do?

Forty-six per cent say that they do much harm to men; nine per cent, that they tempt men to do evil. Fifteen per cent do not know what they do.

Other things that were mentioned are that they try to kill men; that they send plague, fire and flood; that they make men sick or crazy; cause transmigration of souls; everything bad; make men hate each other; cheat men; help men; heal sickness; hear prayers; make men wealthy; and protect men. These latter good things were mentioned by only one person, while the bad things were mentioned by two or more.

42.—Do men ever see them?

Fifty-five per cent said that men may see them; nineteen per cent, that men never see them. Six per cent say that they have personally seen evil spirits, while five per cent say that they have friends who have seen them. Eleven per cent do not know whether or not men ever see them. Some said that they may be seen when men do wrong, or when men are impure or sick.

43.—Where do they live?

Twenty-five per cent say that they do not know. Fourteen per cent say that they live in old temples; eleven per cent, in lonely places; eight per cent, everywhere; and six per cent, in the hearts of the wicked. Other places mentioned by two or three people are in darkness, in mountains, in empty houses or towers, in the air, in impure places, in water, in big trees, beneath the earth, in coffins, in graveyards, and in motion over the earth.

44.—Do they ever go into a man?

Seventy-five per cent said that they could go into a man, but in some of these cases the idea seemed to be that an evil spirit was merely an evil thought or a temptation. Eleven per cent said that they could not go into a man. Others said that they do not know. Several said that they knew of cases.

45.—Do they cause sickness, fire, flood, or any other kind of trouble?

Sixty per cent say that they do; twenty-six per cent say that they do not; others do not know. Some said that they can if they get permission from the principal god.

46.—Do the images in temples have souls?

Forty-five per cent say that they have not; thirty-three per cent, that they have; ten per cent, that some do; the others do not know.

Some remarks were, "Some people with fields near a temple said their crops were injured by the wooden horse in a nearby temple," "They have souls, or how could they help to cure men," "Yes, or why should men go to worship," and "I think they have only a little."

THE NATURE OF THE SOUL AND THE FUTURE LIFE

47.—Do men have a soul as well as a body and mind?

Seventy-two per cent say that men have; fourteen per cent, that they have not. Others do not know. Probably some of those who said that men do not have souls, meant that the soul, not being visible, is not so real as the body, for over a dozen people remarked that the soul is less real than the body and mind. Several remarked that man has three souls.

48.—Do animals have a soul, mind and body?

Forty-four per cent say that they have; forty-two per cent, that they have not. Five per cent said that only large animals have souls. Other people do not know.

Some remarks were, "Animals have three souls like a man," "I remember when my cow died, I saw its soul in the form of a spiritual fire," and "Many people have seen the souls of horses or mules."

49.—Do babies a week old have a soul, mind and body?

Eighty-two per cent say that they have; eight per cent, that they have not; others do not know.

One man said that a baby has a soul after it is ten days old. Another said that a baby can easily be reborn. Another said, "Yes, but their souls are rather young."

50.—When a man dies, does his soul continue to live?

Seventy-two per cent say that it does; thirteen per cent, that it does not; others do not know. One man said that bad men's souls perish at death. This saying was quoted, "Dead! Dead! when a man dies his soul dies too."

In some later answers concerning the soul after death, we must remember that thirteen per cent say that the soul does not continue to live and others say there is no soul. These will be divided among the numbers of those who do not know, or give an answer which might imply there is no soul, or they may not answer at all.

51.—Will it always continue to live?

Forty-six per cent say that it will; twenty per cent, that it will not; seventeen per cent, that they do not know. Sixteen per cent say that the souls of good men only will live forever.

Some remarks were, "Of the souls, some are destroyed and some transmigrate," "One soul is in the grave, one is in the home, and one is in hades," "They transmigrate forever," and "They dissolve slowly."

52.—Does the soul of a man ever enter another man or animal?

Forty-five per cent say that it does; thirty-three per cent, that it does not; thirty-one per cent, that they do not know.

Some comments were, "People say so," "Often little children's souls enter animals or other men," "Souls of bad men enter animals," "They enter only by transmigration," "Murdered men's souls may," and "Souls transmigrate to men and live, or to animals and die."

53.—Is there a body in the next world?

Twenty-nine per cent say that there is; thirty-three per cent, that there is not; thirty-seven per cent, that they do not know.

Some comments were, "If there is a next world, there must be a body," "This world and the next are the same, so there must be a body

in the next," "Yes, so the people hurry to put clothes on dead people, for they fear they will not have clothes to wear in the next world."

54.—Where are the souls of your ancestors?

Thirty-six per cent do not know; eighteen per cent say that they are in hades or hell; nine per cent, that they are in heaven; seven per cent, that they are in the world of spirits. Others say, "in the opposite world," "in the ancestral temple," "in the home," "in the grave," "in the air," "transmigrating," and "extinguished." Some use hades and hell interchangeably, while others think of hades as the old Hebrews did as a place where both good and bad go; and still others think of hell as a place of punishment, the opposite of heaven. Because of different teachings, nearly all the people are confused in their thinking regarding the future life with its rewards and punishments.

Others said, "One soul is in the grave and one transmigrates," "Some souls are in hades and some transmigrate," "One is in the home, one is in the grave, and one is in hades until it transmigrates," "In hades, continuing their business," "Three generations after they enter hades they enter the world again to be men," and "They are in the grave in the daytime, but they come out at night."

55.—Will you see them after you die?

Fifty-five per cent say that they will see them; twenty per cent, that they will not; twenty-three per cent, that they do not know. Some say that they will see them once, or at death, or that they will see some of them. Others said, "If they have transmigrated, I will not see them"; "I will see them but not recognize them"; "No, for they died a long time ago"; "No, for they have changed into other forms"; and "If I do good I will see them for they were good too."

56.—Do they know what you are doing now or what you do every day?

Fifty per cent say that they do; twenty-three per cent, that they do not; twenty-seven per cent, that they do not know whether the souls of the ancestors know or not. Several said that the souls know before they transmigrate. A few remarked that they know, if they were buried in a good place.

57.—Are they able to help you in any way?

Forty-five per cent say that they are able; forty-five per cent, that they are not able; ten per cent do not know. Some said that they are able to help if they were buried properly.

58.—If a man's baby dies when it is a week old, will he see it in the next world?

Twenty per cent say that he can; fifty per cent, that he can not; twenty-seven per cent do not know.

Some remarks were, "I have not thought about such questions"; "Perhaps the soul of a young baby dies"; "If I saw it I would not recognize it"; "We cannot see it, because it transmigrates at once"; "A baby is born to another family as soon as it dies"; and "The soul of a baby is not stable."

Twenty-three per cent said that they could see ancestors, but not a baby.

Nine per cent said that they could see ancestors, but they did not know whether they could see a baby. Ten per cent said they did not know whether they could see ancestors, but they said they could not see a baby.

59.—Do good and bad people go to the same place?

Eight per cent say that they go to the same place; seventy-nine per cent, that they do not; ten per cent, that they do not know. Fourteen per cent expressly mentioned heaven and hell as the places where the good and bad go. Evidently most of the people have the idea of a heaven and a hell, even if in their confused thinking they, at times, have also the idea of hades.

60.—What can bad men expect in the future life?

Thirty per cent said that the bad can expect nothing good; eighteen per cent, that they will suffer hopeless bitterness; eighteen per cent, that they will be punished; six per cent, that they will be in hell; six per cent, that they will become animals; and four per cent, that there will be no reward or punishment. Others did not know what to answer. One man said that if they do not ask priests to read books for them when they die, they can expect nothing. Another said that small sinners become animals and great sinners remain in hades.

61.—What can good men expect in the future life?

23	per cent	said that good people can expect to enjoy happiness.
16	" "	that they will go to heaven.
19	" "	that they will be rewarded.
8	" "	that they will be born again as men.
6	" "	that they will be born again into wealthy families.
5	" "	that their children will be good and prosperous.
4	" "	that they will become gods.
4	" "	that they will become officers.
4	" "	that nothing will result.
9	" "	did not know what to answer.

Others expected to become a Buddha, to continue as a man in hades, to live more comfortably than he had lived in this world, and to go to the happy west land.

62.—Can a man get out of hell, if he is once in hell?

Twenty-one per cent say that he can get out; thirty-eight per cent, that he can not; eleven per cent, that he can get out when his punishment is complete. Fifteen per cent do not know. Others say, "It is up to himself"; "He can, if his children do good"; "If books are read over and over, he can"; "Family prayers and Buddhist priests' prayers can get them out"; "He can by much use of spirit money and the prayers of the priests"; "In the middle of July the doors of hades open once. At this time he can get out"; "In July he can get out for a while, but he must go back"; and "He cannot get out for his name is on the register of hell."

63.—Is there a government in the next world with judges, officers and rulers?

Seventy-five per cent say that there is; five per cent, that there is not. Sixteen per cent do not know. A good many of those who said that there is a government said that it is just the same as it is on earth.

64.—What happens to animals when they die?

Thirty per cent said that they will perish completely; twenty per cent, that they would become other animals; sixteen per cent, that the good animals will become men while the bad ones will become other animals. Thirty per cent do not know.

65.—Does the spirit of an animal ever enter a man?

Forty-seven per cent say that it does; thirty-seven per cent, that it does not; twelve per cent do not know.

66.—Can an animal exert an evil influence over a man?

Forty-four per cent say that it can; forty-two per cent, that it can not. Ten per cent do not know. Some said that only large animals can. One said, "If I kill an animal, it can." Another said, "I have a friend who has had an evil influence exerted over him by a dead donkey."

67.—Do the souls of dead men ever punish living people?

Sixty-six per cent say that they do; eighteen per cent, that they do not. Twelve per cent do not know. Fifteen remarked that a soul seeking vengeance punishes living people. One man said that it is

necessary to get permission from the principal god before a soul can punish a man.

CONCLUSION

As we look back over the answers we find there are a few people who have some ideas that are somewhat like ours. There are people who say they pray for forgiveness, whose purpose in living is to be good, who say men must repent to have their sins forgiven, who believe there is only one god and no evil spirits. Those who hold these beliefs are but a very small per cent of the people. It may be that these ideas are partly due to Christian teaching that they have heard, although they are not yet Christians.

Then there is a good-sized body of people whose religious life is almost nothing. From five to twenty-five per cent of the people, or from twenty million to one hundred million people profess to each of the following statements:—They have no religion; never go to a temple to worship, their only purpose in going to a temple is to see a fair or theatre; they never have any use for a priest; never pray at temples or in their homes nor even to their ancestors; never have given money for building or repairing temples, and their religion never costs them anything; they do not worship at home nor at the graves of their ancestors; they do not know of the existence of religious books; they say that there is no result from doing good or evil; say that men have no souls; and say that they have no idea what the correct answer to many of these questions is. One man may not profess all this, but from five to twenty-five per cent of the people profess to each of these statements. We must remember that even these who profess to have no religion are bound by hundreds of superstitious practices of a religious nature.

Finally, we can make a list of statements that may be said in a way to represent some of the religious beliefs and practices of the common people of China. The beliefs and practices that are subscribed to by more than one-half of the people will be listed. Those that are subscribed to by more than two-thirds of the people will be marked with an asterisk.

A man can be a Confucian, Buddhist and Taoist all at the same time.

He goes to worship at a temple less than five times a year.

He goes to several different temples—Buddhist predominating.

He prays at temples—chiefly to the temple gods.

He prays chiefly for prosperity and the healing of disease.

*He uses priests at the time of a funeral.

*It makes no difference whether they are Buddhist or Taoist priests.

He has given less than two dollars in his lifetime for building and repairing temples.

He worships in his home about twice a month.

He prays to his ancestors.

At home he kowtows, burns incense and offers food.

*He eats the food that is offered.

He worships at the graves of his ancestors about twice a year. The worship is about the same as that in the home.

*His religion costs him little more than a dollar a year. (Think what this implies for a self-supporting Christian church.)

*He has read no religious books.

*He says the purpose of life is to enjoy wealth and happiness.

He says prosperity comes for doing right.

*There are more bad people than good.

It is right to kill animals.

The worst sins are adultery and the desire for money.

*There is a way to escape from the results of sin.

*There are many gods.

*Gods can help men.

*Gods send trouble to men.

*There is one god who is over all the others.

A god or gods made the world.

There are many evil spirits.

They harm men, cause fire, flood, sickness, etc.

*They can enter a man.

Men may see them.

Men have souls—some say a man has three souls.

Animals have souls.

Souls transmigrate.

*Souls live after the body dies.

A man will see the souls of his ancestors after his death.

A man can not see the soul of his baby after his death.

Our ancestors know what we are doing.

*The good and the bad do not go to the same place.

The bad will be punished, and the good rewarded.

*There is a government in the next world.

The spirit of an animal may enter a man.

*Souls of dead men may punish living men.

Selections from the Diary of a Travelling Evangelist

STEN BUGGE

WHEN the writer was for a short time in charge of a Mission Station in Hunan, he told one of the travelling Chinese evangelists that he ought to keep a diary. This suggestion was acted upon, and below are a few extracts from the resulting record, which may prove to be of some interest as revealing the personal life and experiences of a Chinese country worker among his own people. As the evangelist was well aware that the diary was being kept for the perusal of the foreign missionary, he could not avoid writing at times, of course, with a little side glance at his inspectors. This will undoubtedly to some seem to detract so much from the value of the diary as to make it merely a document that will throw light on the mind of the evangelist and his dealings with foreigners, and not on facts. The writer does not share this feeling, however, for he knows the man, and believes him to be sincere.

May 12th, Monday. Clear. After breakfast, went from Tou-bao to Shih-ma-tou where I took a boat to Tao-hwa-giang. Of the six men on board, there was one Catholic from Tao-hwa-giang. We talked together about the truth of the Protestant and Catholic churches and also about the Lutheran Church of Norway, which is doing work in China, and has founded churches, hospitals, schools, etc. At 3 o'clock I arrived at Tao-hwa-giang and spent the night in the chapel.

May 15th, Thursday. Partly clear, partly rain. To-day's morning prayers were led by me. I continued yesterday's Bible reading from John 8:48-53. The general meaning could be divided into two heads: 1. How great was the sin of the Jews in blaspheming Christ. 2. How great was Christ's love in answering mildly and hoping they would repent. My first plan was, after having reached Hsu-tang, to go round to the surrounding country and preach, but unfortunately as Ben Sien-seng, the local evangelist, has a cold, he has made me stay in the chapel to look after things. So I have not been able to go about.

May 18th, Sunday. The text was John 7:37-39. The day being clear, the number of church members and others, men and women, was in the neighbourhood of 200. I made the last word of vs. 37 and 38 "Come," my special point, and divided the subject into three heads: 1. We ought to listen to the Lord with loud voice calling us to come and drink of the fountain of life, as is also stated in Rev. 22:17. For Christ had also formerly said to the Samaritan woman, "Whosoever drinks of the water that I shall give him shall never thirst." 2. The Lord said, from within the believer shall flow rivers of living water.

The meaning of "rivers" is that when we are called and have partaken of the source of the Lord's happiness we shall again water those near us who are called; like Cornelius, for instance, who invited his relatives and friends; or like the woman of Samaria who called her fellow citizens; or the publican Matthew who invited his comrades. 3. The 39th verse says that Jesus, in saying this, is referring to the Holy Spirit which believers ought to receive. From this we may know that since the Lord promises us the Holy Spirit, we ought night and day to beseech and hope for the Holy Spirit.

After having finished preaching, the listeners were greatly moved. Among them was an old catechumen from Wu-fen-len, by name Wu Hwa-wu. There were also several others who decided to believe the doctrine. I talked specially with them for a long time and then left.

May 22nd, Thursday. Cloudy. Early in the morning a catechumen named Deng came to the chapel. I found out that his reason for coming was because he had had a quarrel with a second wife and was very unhappy. I advised him according to Eph. 5:25 and 1 Cor. 7:5, and he was relieved. After prayers I went along the river and preached until I came to Tao-hwa-giang. I had dinner in the home of Siu I-tai. Afterwards I went back by a bye-road. At Shih-chia-pa in the home of Wu who has a drugstore, I rested a little and availed myself of the opportunity to sow the seed. The women showed their friendly hospitality by bringing tea and tobacco, and took me in. The sun was already sinking in when I got back to the chapel. Ben, the evangelist, had already come home at 5 o'clock in the afternoon. We were both very tired from the hardships of the road and retired early.

May 25th, Sunday. Half clear. Breakfast in the home of Yin Bin-chin. Afterwards I held a service in Chan-gi and preached. The Bible text was Matt. 6:5-13, and I made prayer my topic. I had about 3 points:—*a.* The Lord admonished the disciples not to imitate the Pharisees. *b.* For prayer, we should go to a room by ourselves. *c.* The Lord taught the disciples the Lord's Prayer. There were about 30 people who came to the chapel to listen. There was one outsider named Yu Chu-hsiang, who showed very clearly that he welcomed us, and invited us to his home and treated us to tea and cakes. Afterwards with Messrs. Chang and Yang and several school children I went up on the Chiu Feng mountain and then to the homes of several church members and catechumens, partly to inquire after their health and partly to sow the seed. They all received the word as the poor in spirit, freely and attentively. Unfortunately we were in a hurry and it was not convenient to stay long. We went on to Chen-wan-tsun and Sien-pen-hang where I had been preaching last year. In the Hang there was

an old Taoist named Ho, whose superstition was too deep. I debated with him for a long time but unfortunately the more that was said, the more he despised it. He seemed hopeless. At 3 o'clock I arrived at the home of Chou Ban-tai where I had lunch and established a preaching place. The buildings were clean and everything was arranged comfortably. It was somewhat better than Ho Fu-dao's house and it seemed better for a preaching place. After eating, I went with Messrs. Chang and Yang and the pupils to Hsu-tang. I then went on entirely alone toward Santangai as far as Wu-chi-san. On the road I passed a man named Hu, his "hao" being Gwoh Feng. He asked my home and name and where I was going. I told him I came from Chan-gi and was going to the chapel in Santangai. When he heard I was going to the chapel, he said, "So you have eaten the foreign doctrine?" I answered, "I certainly have not eaten foreign doctrine but I am a believer in the doctrine." He asked, "What is the benefit of believing the doctrine?" I replied that in the future life the soul would go to Heaven and receive eternal happiness. He said, "I have not studied much and do not know much about literature. Can I still believe?" I replied with Mark 16: 16, and walked on talking with him for about 5 li, till we came to the beginning of Santangai where our roads divided. At that time he promised to come to the chapel on Sunday and hear the doctrine. At 3 o'clock I came to Santangai and rested in the chapel.

May 27th, Tuesday. Clear. Conducted morning prayers in Santangai. The Bible reading was Titus 2: 1-8. After prayers I went to Dzi-li-tsun to the house of the church member Hu Koh-tsai. My intention was first to go to Lai-ya-tsun and stay there overnight, but at the first mentioned place there was a large house with about a hundred people who welcomed the truth, so they kept me there to make ready to preach in the evening, as the country people have no leisure during the day. At this time it was still early, so it was convenient to go to the village to the home of church member Djou Yu-djen, but he had business and had gone out, so I did not meet him. Nearby, however, there was a crowd of children and relatives, so I took the opportunity to admonish them. After an hour I returned to Hu Koh-tsai's house and preached. There were about 40 men and women present. I said that God is a self-created God (自然而有之神), but the Pearl Emperor (玉帝) was appointed god by the emperor Wei Tsung of the Sung Dynasty. But Wei Tsung was a man, and how can men appoint gods? People ought to examine into what is true and what is false in all this. There was present a man of about 50 who had just come to the home of one of Mr. Hu's neighbors to change a bill. He listened to the doctrine, and when I was through he cried in a loud voice, "How

foolish we are!" After preaching I taught the catechism to a woman catechumen, the wife of Mr. Hu, for about one hour. I went to bed at 10.

May 28th, Wednesday. Clear. After breakfast in Hu Koh-tsai's home, I went on to Ma-ya-tsun to the home of church member Li Chi-yang. As he had business and had gone out, I did not meet him. I also went to the homes of Hu Chia-wa, Chung Yu and a catechumen, without meeting them. Again I went to Chiao-tsun to the home of an old church member Chao Hsin. This man is originally from a distant place. He is old and alone, without anybody to depend on. Last year he lost the sight of both eyes. His poverty became even greater. The congregation in Santangai had pity on him and held a big meeting and asked for a contribution. Some gave 1,000 cash, some 400, others gave from 1 to 3 "sheng" of rice. But alas, although he had received much, it still wasn't enough and he was always sorrowing. To-day when he heard I had come he wept and said, "For my great sins have I received this heavy punishment. The men of my village formerly talked to me at times and wanted to call for contributions there for me, but I have been thinking that if the church has showed such love to me as to give a monthly contribution to help me, it would make the outsiders say that the church people were in difficulties if I could again accept help from outsiders, so I have not accepted it, and don't want to accept any help from them. But as the contribution of the church people isn't sufficient, I want to kill myself to put an end to a miserable life, but I also am afraid of disobeying God's commands. As I think of these things I am without any way out. I can only ask each of you to pray to God for me that He may soon save my soul."

As I listened to him I felt very sorry, but I was also without any resources. I could only comfort him with Job's story and give him 5,000 cash and take him to the chapel in Santangai to stay over the festival while I paid the food money temporarily.

I also went to Kwan-lo-tsan to the home of Mr. Tsung. Mrs. Tsung received me with tea. There was also a teacher of the old school sitting there. We talked about the new learning as being much better than the old, but old people do not understand it and call it foreign learning. Alas, alas! We talked about two hours before parting. At six I was back in Hsu-tang. At seven thirty the evangelist Ben had a meeting for outsiders. The subject was the sinfulness of all men. As the temperature was very high there were very few listeners.

June 8th, Sunday. Clear. Whitsunday. Evangelist Ben led the meeting. The text was John 14:15-22. There were about 50 present.

Afterwards the congregation took up a collection for a coffin for Liu Lo-shan. Ben gave 10,000 cash. Chang and Yang each gave 5,000, I also gave 5,000. Altogether there came in about 50,000 cash.

June 12th, Thursday. The whole day was exceedingly hot, so people's hearts were dried up. Only in the morning there was a little rain and it was a great relief. . . . The boat did not go, so I could only wait quietly. In the morning Chao Lo-tsiang and Tsung came to the chapel to explain the buying of bamboos. I examined their words and looked at their faces. And it was impossible for Chao and Tsung to make any excuses when I showed the truth, and Chao had nothing to reply. We decided that they both should come again next Sunday and explain finally. In the afternoon Hsu Mou-nien from Tao-hua-kiang came. His son has opened a silk shop at Hsu-tang, and he himself had come here to live. Yesterday in the meeting for outsiders he had heard the subject "bu deh liao" (不得了) and he had come specially to the chapel to get more information about it. I spoke to him again about the misery of Hell which eternally will not stop and the awful pain which will not end, and next I spoke to him about the general meaning of true religion so entirely different from Buddhism, Confucianism and Taoism. Buddhism talks about compassion and mercy (慈悲), Confucianism about sincerity and mutual benevolence (忠恕) and Taoism about righteousness and retribution (感應). But the heart (心) of these characters in each case is below. What Christianity preaches is love (愛) and the heart in love is not underneath, but in the middle. We men ought in this way to put the heart in the middle, to repent, know God, believe in Jesus. Then in this world we would get peace and the pain of the coming world can be stopped.

I talked with him for about three hours. He certainly had the intention of accepting my words. I gave him some copies of the "Gospel Compass" and we then parted.

June 14th, Saturday. In the morning cloudy, in the afternoon a little rain. Morning prayers were led by evangelist Chen. Bible reading was Philemon 4-7. After prayers Chen said that on the other side of the river in Lao-wu-tsun was a catechumen named Gi Liang-san who was sick. Two days ago he had sent to the chapel to ask somebody to come and pray for him, but it had not been done. To-day it looked as if it were going to rain, so he said he would wait till some other day and then ask me to go with him. When I heard that the catechumen was sick and that people had repeatedly come to the chapel and that he had a true faith in God, and yet no one for several days had gone to him, I was afraid that if we waited longer he might fall before the devil's temptations. So I went at once to his home and was well received. Later

we went into the inner rooms and with sincere hearts knelt down and prayed. After praying I talked for some time with him and strengthened his faith. At 3 o'clock I took leave and returned. When I came to the ferry a small boat was just starting, and when we reached the opposite side the rain came down suddenly. I thought that if I had waited a little while I should certainly have met with the difficulty of a rainstorm and that this was God's special grace in protecting me. After getting back to the chapel Mr. T. invited me for supper. In the evening at 9 o'clock we rang the bell and had prayers, and then went to bed.

June 18th, Wednesday. Weather partly clear and partly cloudy. When I got up in the morning a church member.....came to the chapel and said that yesterday he had missed the sacrament. Could the pastor let him take it now? I went at once and told Mr. Holthe and explained the reason why he had not come the day before. Mr. H. then let him have the sacrament. Afterwards we boarded a boat forwhere I parted from Mr. H.

June 20th, Friday. Clear in the morning, cloudy in the afternoon. This morning's prayers were led by evangelist Chen.....After prayers a church member, Go Hai-fan, sent his son to the chapel to ask me to pray. I asked for the reason. He said: "My wife's feet are aching, slightly in the daytime but badly in the night. Taking medicine is without effect. My father says this sickness has come from sin and nothing can be done if we do not ask God's forgiveness. To-day he told me to go to the chapel to ask you to pray."

When he had spoken I went with him immediately to his home where I was received very kindly and given tea and food. After tea I asked all the members of his family to assemble in the middle room for worship. I first explained the principles of prayer and said: "My religion is very different from Buddhism. That religion when it is invoked, either for those who are sick, or for those possessed by the devil, is wholly dependent on black arts (法術). The prayers of my Jesus religion are wholly dependent on one's faith. If one is without faith one's prayer will have no effect. The one who is praying is only the representative of the others." I then spoke about Jesus' power and explained Luke 13: 11-13; 8: 43-44, etc. When I had finished speaking they all with one accord knelt down and prayed. After prayer the father of the sick woman said: "Can that kind of prayer have any effect?" I then told him about the wife of church member Liu from Tao-hua-lun who for many years had had a tumor in her stomach. She used any number of prescriptions without result, and she had no further means except to pray sincerely and trust in Jesus. After she had repented, suddenly the tumor disappeared without any medicine or

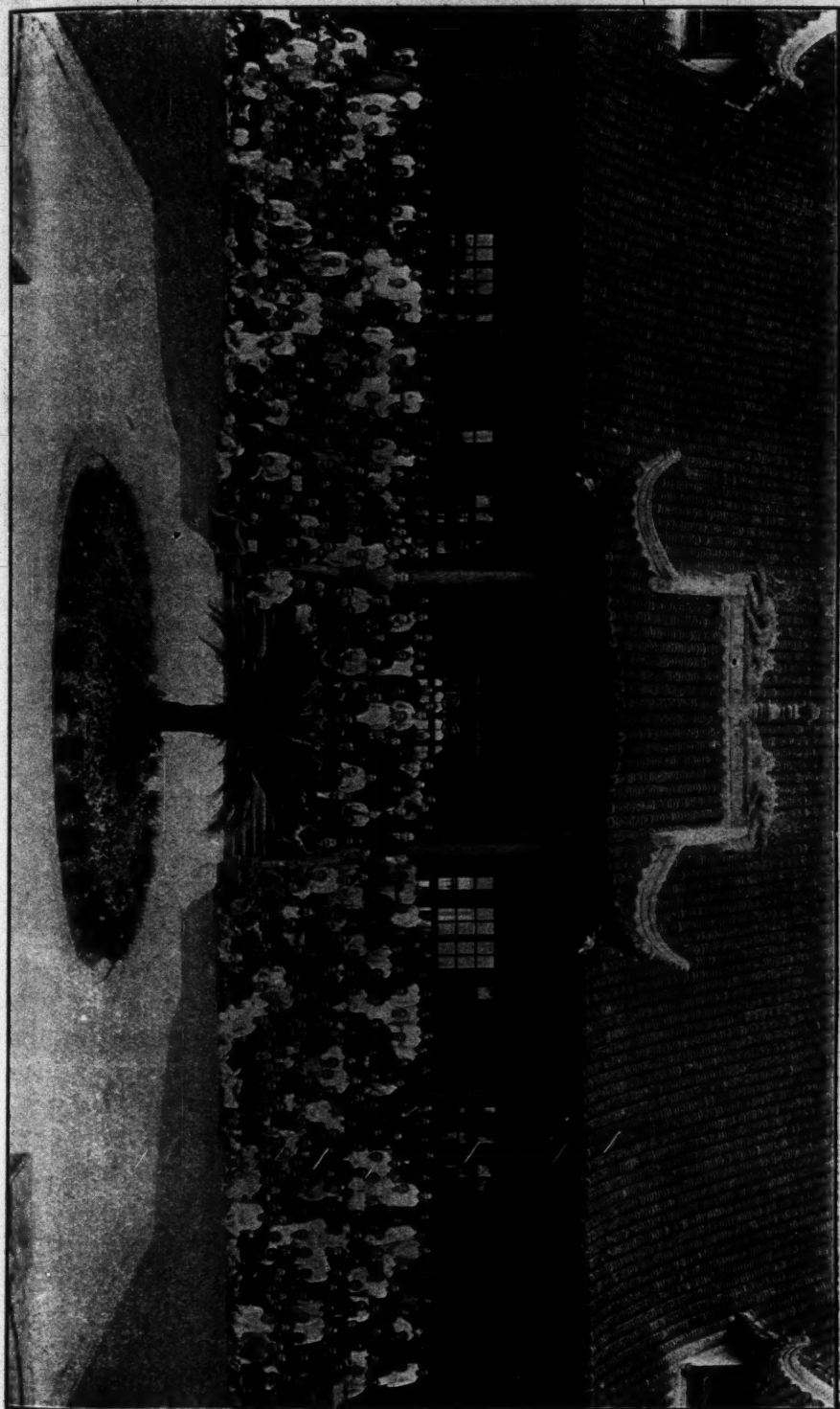
prescription. There was also the wife of Dai, a church member from T., who was getting old and whose head had been paining her for many years and no medicine would help her. She would use the sole of a shoe and beat her head with all her might till her forehead bled, then only could she still the pain. That kind of sickness and misery this world's physicians were without means of helping. Her husband always admonished her: "Unless you repent and ask God's forgiveness you will never get rid of your pain." The wife listened to her husband's words, and with him sincerely prayed and earnestly repented. Afterwards she certainly received the grace given to heal her and got rid of her sickness and was very happy. She made up her mind to believe in the Lord and always thank him. And not long after this she was born again and became an earnest disciple of Jesus Christ. She lives about ten *li* from Tao-hua-kiang and always comes in a chair to the chapel to worship. These two women are two great witnesses for us all."

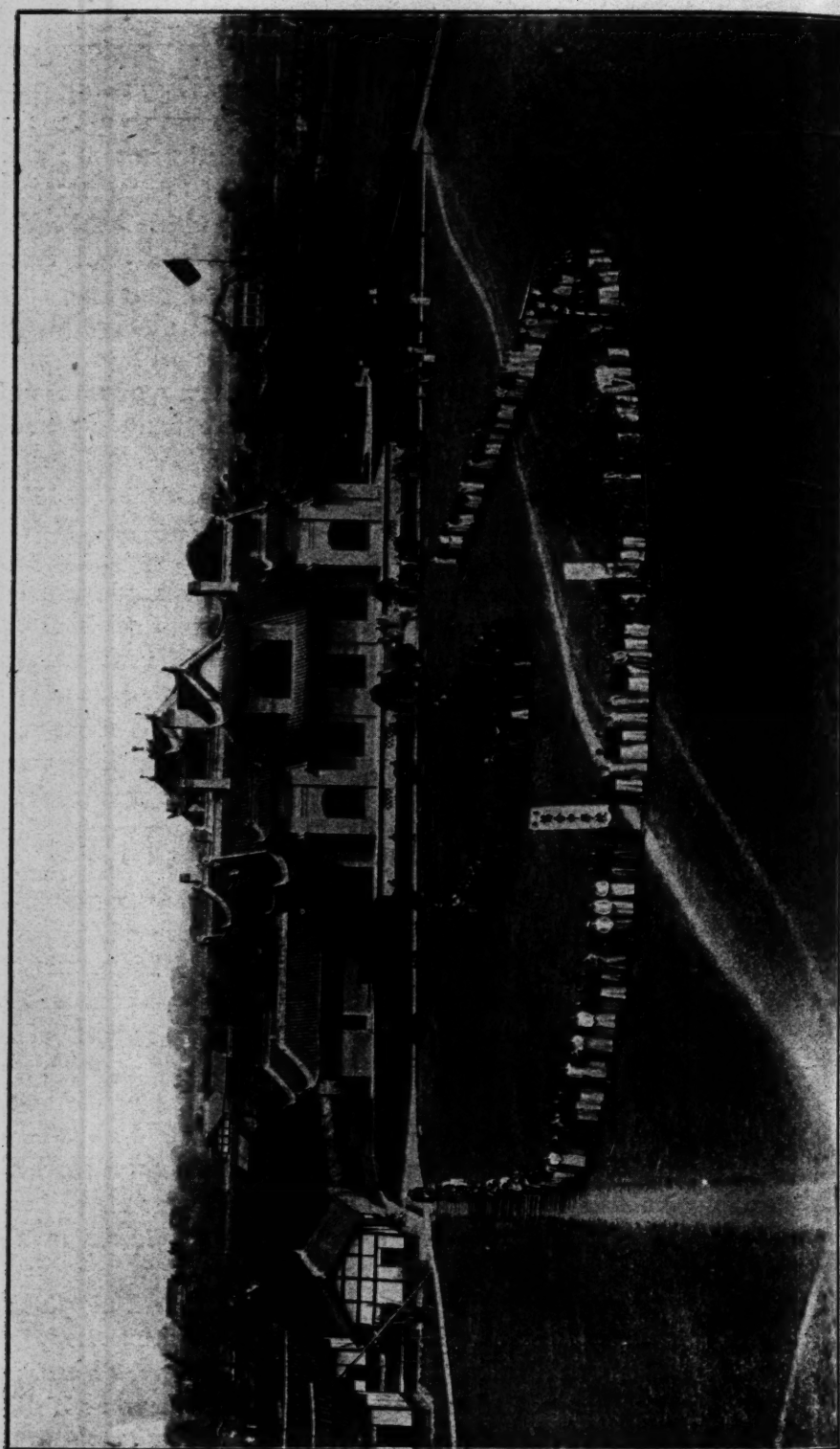
When I had spoken the listeners were greatly moved. I rested for a little while and then was going to depart, but they earnestly pressed me to stay for a meal. While they were preparing the food I went over to a bamboo worker's shop in the front of the house and talked a little about the road from falsehood to truth. After an hour we sat down for a meal. I spoke to the father of the sick woman about the fact that the food which we eat is given by God, so that when we eat we ought to give thanks and then I prayed. After eating I departed, and they accompanied me for about one *li*. I came to Santangai at 5 o'clock, where I prepared a little the subject for the prayer meeting. (Here follows the report of the meeting on the 21st he is in Santangai and keeps mostly quiet.)

June 22nd, Sunday. Clear. Go Fa-lin who last Sunday decided to believe the doctrine came to my room and said: "God is truly an almighty God. My sickness is half gone." While he was speaking a woman church member, Go Hai-fan's wife, also came with her oldest daughter-in-law to my room and said: "God has heard your prayers day before yesterday. My daughter-in-law's feet have not pained from then till now. And to-day she has walked here and is not very tired. This truly is the grace of God."

While we were speaking we suddenly heard the sound of the bell and we all gathered in the chapel. There were more than 80 men and women present. The evangelist Chen led the meeting. The Bible text was Luke 9:51-62. He showed how extremely deep the meaning is. All the people listened with attention and quietness and no noise or talking was heard. They all showed that they were believers who sincerely longed for the truth."

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UNIVERSITY DAY, WEST CHINA UNION UNIVERSITY, CHENG TU, SZECHUAN, CHINA.

The Woman's Viewpoint

(Continuing "Woman's Work in the Far East")

Modernizing an Old Style Country Hospital

ANNA L. CHRISTIANSEN

WHEN I was asked to write a paper on "How an old style country hospital might be modernized" my first thought was that it could be done in three sentences, get money, trained nurses, and do away with the "Fu shih jen." Perhaps what we have done here may be a help to encourage others in inland places to attempt improvements. Of course in the big centers a hospital such as ours would not be found in these days.

I don't suppose our hospital here at Tsangchou differs very much from any other mission hospital in the interior.

Without trained nurses no other course is open but to run them on the lines of an inn. Twelve months ago when I arrived here at Tsangchou our hospital was being conducted in this way. The patients brought their own relations or hired people to nurse and cook for them, and with them came all their belongings, pots and pans, bags of grain, bundles of cabbages and other evil-smelling things, bottles of oils, pei wo' s' clothes, etc., and these were piled up all round the patient, on top, underneath and beside the bed, the scene presenting a pawnshoplike appearance. Accompanying them were probably one or two children, sometimes a child of the nurse as well as the patient.

My first impulse was to bundle everything and everyone outside and begin afresh; that, however, was not practicable and one realized that the only way was to make small beginnings and go slowly ahead, for if we engaged nurses where would they sleep? Who would cook for them? If that difficulty was surmounted what would it avail if we still had to keep the "Fu shih jen" to cook the patients' food? It was soon evident that the first step was to prepare a bathroom and give the patients a bath on arrival. Some of our folk feared that that would frighten the patients away. Any one who fears giving a Chinese a bath should just try it; you will never hear the end of the pleasure it gives. One old lady after her first bath in all her life said to me, "I'll never forget it all my days; it was like Heaven!"

The next step was getting our own hospital bedding and clothes for the patients. This of course is a big outlay because it means beginning from the mattresses but by using sacking for the straw and by

beseeking all my friends to pass on all their old linen irrespective of colour, quality or quantity, I was able to make the inside covering for the pei wo' s'; these all had slip on washable covers made from cloth bought on the street, or in Chinese shops; pillow insides were made in the same way. Wadded clothes are also an expensive item but by making slip on covers for these too, they will last for many seasons, the slip on covers alone being used in the warmer weather. I was fortunate in that my friends in the Australian "girls missionary association" gave me a supply of sheets, pillow slips and towels for 100 beds, sufficient to last four or five years.

Then all sorts of complications arose. What should I do with the patients' and attendants' clothes, family heirlooms, etc? There must be a room for them and also a room for their food; "this latter room being locked and only opened at certain times of the day by some responsible person." When all this was ready we made the plunge.

It came about very naturally and our fears were soon dispelled as to whether these country people would be frightened away or not; on the contrary they love it, men and women alike. Our patients now have a bath and we use all our own hospital equipment.

It is quite obvious that the essential first step is to have a trained foreign nurse in charge; we all know from experience that no matter how well our hospitals are equipped, if there is not some one in charge and constantly on the spot, it is impossible to get the Chinese to observe rules of cleanliness and order.

The next step is the kitchen. Feeding our patients ourselves and looking after the diet is surely one, if not the most important duty of those in charge of hospitals.

In the nursing of the patients I have begun in a very small way. I only have two untrained women, but we have nursed several bad cases entirely ourselves. This has greatly impressed the others in the ward and several have asked that we might take charge of their sick ones too, so I have no fear but that we can introduce nurses as soon as we like. We are only waiting for accommodation for them.

I realize that no one can lay down hard and fast rules for others for no two country hospitals are alike. But usually there are small rooms scattered about in different compounds. We have overcome this difficulty in a very large measure by adding passages, opening doors here and there, taking out partitions and so forth; so that we are now more or less under one roof; thus greatly facilitating the work.

With the advent of the modern trained Chinese doctors and nurses the old-time hospital is fast losing its place in China and it is well that it is so.

We have good schools of nursing in China which provide a uniform course of study to all pupils. A diploma is given to all graduates of registered training schools who pass the required examinations.

In a few years there will be hundreds of nurses waiting for posts in the country as well as in the city, but they will demand a much better standard of hospital than is provided by many of our missions.

I have heard many say that these improvements are quite impossible without a large increase in grants and subscription but my year's experience here shows that although we have to employ an extra washerman, a cook and an assistant, yet, by the constant supervision of coal, oil, dressings, etc., I think by the end of next year our accounts will not show much sign of increase. The kitchen cannot be a loss.

By employing trained nurses we will be able to dispense with the old-time "dresser type of doctor," whose salaries often exceed the salary of a trained nurse, whereas they take no responsibility for the cleanliness and comfort of the wards and patients.

Women's Work in Fenchow

CORA MAY WALTON

“**E**DUCATIONAL opportunity,”—that is what we are seeking for the women of this great Northwest. And, yes, we are struggling for *equality* of educational opportunity. To provide this, a school for women was started in the fall of 1913, offering education to the wives of some of our preachers and teachers. It was hardly anticipated, however, that there would ever be a full curriculum upon the successful completion of which a certificate might be offered. But in the fall of 1918 there were nine women ready to give full time to study. Of necessity the work was very elementary, consisting of a course of study not unlike that offered in the Lower Primary department of our Girls' School, with perhaps more time in Bible study. The only Chinese teacher at that time was a young woman from Honan, who had completed three and a half years of normal work, following graduation from a Government Higher Primary School. She was an excellent teacher in Chinese classics, and the women learned to read and write with not a little skill. In 1920 two of this first class were graduated from the school with certificates showing full course completed, and one special student who had finished a special course in Bible. All three received the National Phonetic Script certificate, along with five others, among whom was one teacher. In 1921 four women were

graduated, and of these four, one, Mrs. Niu, has done particularly energetic work in the city, organizing neighborhood classes for women, making friends in every part of the city and helping with the Christmas station class. Mrs. Yen is with her husband in Shensi and reports a lively interest among the women of the town in class work, and twenty or more have taken steps in church membership. Mrs. Jen is teaching in both the Woman's School and in the Industrial School. She had an enlightened father and studied as a girl, so she had enormous advantage over her classmates. Mrs. Wang is at home, and helped with the station class in her little mountain village at New Year's time this spring.

A unique department of our school work is the educating of women from Shensi. About seven years ago the whole northern half of Shensi was assigned to our Board. In 1919 the first little group of women came down to the school to study, and among them was a Mrs. Wei, the first woman in her town who had had the temerity to attend church services held there. Mr. Pye was visiting the church that Sunday and talked to her husband about the advantages of having her study with a view to leading in the Christian work for women in that community. She with her two little girls and two other women travelled down to the plain in litters and began the strange routine of school life. In the fall of 1920, when Mr. Hummel travelled over the field with Mr. Pye he brought back this report: "The greatest problem just now confronting the Shensi church is how to enlist the wives and daughters of the men who are entering in such large numbers. The great illiteracy among women, the restraints of home life, and the pressure of public opinion make this a most difficult problem. In only one of the fifteen or more centers which we visited were there more than a dozen women who dared to break through the social conventions and attend the church worship. When we sought the reason for this exceptional place we traced it back wholly to the influence of one woman in the community, who the year before had studied in the Fenchow Women's Bible School. Now it is the aim of all the churches to select from each Christian community one or two women of influence and intelligence who will study in the Fenchow school and return to break down the local prejudices which still bind the women of North Shensi. The men of the churches know quite as well as Lincoln did that no Christian community can long endure 'Half slave and half free'; and they are setting themselves with a will to the task of building a church on solid foundation."

Mrs. Wei and the two women who came with her were forerunners, indeed, of a great company which poured in from Shensi this spring, nearly tripling the enrolment of the school. We were at our wits' end

to find room for all of them, but you cannot very well turn back a party that has come ten days' journey by litter just because there are not enough beds. We ordered more beds. And the only women who have had to make their way back home were unfit physically to carry the work—one because of opium and the other we found to be an advanced case of pulmonary tuberculosis.

The favorable verdict on these women who have studied is not confined to foreigners. One man was heard to remark, apropos of the change that had taken place in her since her months of study: "Yes, when you compare her with the rest of the women she's an angel."

A word about the school to which these women come. The dormitories in which they live are Chinese courts, with well lighted rooms accommodating four or five women each. Meals are served three times a day, and the diet is well supervised. There is daily chapel, and special voluntary Bible study classes several weeks before Christmas and Easter. The curriculum offers a variety of subjects, most of which are required, but a few of which are elective. For the Preparatory Department the "Hsin Fah Kuo Yü" is the main diet. They have writing and arithmetic (elective) and Bible stories, with handwork, singing and Mr. Olgivie's catechism in the afternoon. The whole school has a quarter of an hour open air gymnastics every morning every day in the term, and we learn that tiny feet, not long out of bindings, are really no great handicap in running when someone is chasing. In the upper classes "kuo wen" is added to the course of required studies, using the 600 character series recommended for the use of older women. Psalms and selected portions of the New Testament are committed to memory and two gospels and Acts are read through in character, and one gospel in Phonetic Script. The two upper classes have courses under men of the Theological School, Mr. Ch'eng giving a course in "The Story of our Bible" using his own translation of Harold B. Hunting's book, and Mr. Pai giving a course in Old Testament History with special emphasis on biography. The lower classes have hygiene once a week with the graduate nurse of our Women's Hospital. The two upper classes are reading the series of pamphlets published by the Joint Council on Public Health, with demonstration work in First Aid, given by Miss Kellogg, R.N., superintendent of nurses in our hospital.

For field work a selected group of the women have two appointments a week—one class of six go out in groups of two every afternoon, holding neighborhood meetings for teaching simple catechism, Phonetic Script and hygiene, and a more formal meeting once a week for preaching. This group is responsible for the

forty or more women taking the first step in church membership this spring, and the half dozen who are to be baptized—aside from the thirty students in the school. These women come back so eager to relate their experiences that my hopes run high for the time when they will be giving full time to this work. On Sunday these same women go to nearby villages for preaching services, men from the Theological School holding meetings for men at the same time. In one little village high up in the hills, we have a man and his wife in charge—both of whom are studying in our schools. Not the least interesting of this outside work is the Saturday class at the “model” prison. At the request of the head guard at the prison we undertook this work last fall, and have found the two women guards in charge of the women’s department most cordial. The head guard, indeed, a Taiyuan woman, thinks so favorably of the work that she is taking the first step in church membership.

Some of the outside activities, recreational, for the women are the Glee Club and the Girls’ Scout Leaders’ Training Group. In the former we have learned a part song for Easter and in the latter we are learning some practical knot tying, fair play and pluck in losing. [The majority of the 112 women are under thirty years of age. Four in this year’s graduating class are under 20.]

When we sent two of our former teachers to the Theological School this spring, we had a foretaste of the victory in the struggle for “equality of educational opportunity” in which we are engaged. We look forward to the day when women in larger numbers will be having a really equal chance in this training school for leaders.

The Sunday School Times and the National Christian Conference

BY A. DELEGATE

[This article has been shown to Dr. Woodbridge and the original manuscript modified somewhat as a result.—EDITOR.]

THE “Sunday School Times,” in the issues of July 1st and 8th, 1922, contains two articles on the National Christian Conference by Rev. S. I. Woodbridge, D.D., foreign editor of the “Chinese Christian Intelligencer.” The first is titled, “A Crisis in China Missions”; the second, “The Real Meaning of China’s Great Conference.” These articles contain some partial statements, misstatements and unfair inferences that are liable to cause misunderstanding about what happened at the National Christian Conference. We are making quotations from

these articles and putting opposite them certain verifiable facts with a view to preventing such misunderstanding. The quotations from the "Sunday School Times" will be marked 'S.S.T.' and printed in black type. The statements set over against these quotations are, with few exceptions, taken from the actual records of the National Christian Conference now in press.

S. S. T. The work of the Five Commissions is said to "Represent the opinions of prominent Chinese and foreigners."

This statement might be understood by some to mean that the Five Commission reports represent only the opinions of prominent people and not the opinion of the Churches and Missions as a whole. This inference would be incorrect. All Five Commission reports have the "Survey" as a background; which took four years' work and is based on "voluminous" correspondence. Commission III on "The Christian Message" is built up on the reports of committees in a number of leading cities. Commission II is built up on the work of twenty-seven committees comprising at least four hundred individuals—and so on!

S. S. T. "For the past nine years two powerful agencies have been co-operating to bring about the establishment of such a body (National Christian Council). These are the Young Men's Christian Association and the China Continuation Committee."

This statement gives the impression that the establishment of the National Christian Council was mainly, if not altogether, due to the desire and activities of these two organizations and not to any general desire on the part of the Churches and Missions. But a glimpse at history shows this statement to be incorrect. The 1907 Conference discussed at great length and unanimously recommended a "National Representative Council" composed of representatives from provincial councils, the provincial and national councils to have a Chinese and English secretary each (Dr. Woodbridge was at this Conference). The provincial council idea did not advance sufficiently to bring about a national council. The China Continuation Committee was a temporary way of achieving the desire of 1907 until the Churches and Missions could meet in a representative gathering and appoint a "National Representative Council." This was what the National Christian Conference did. The 1907 desire for a National Council explains the China Continuation Committee. The China Continuation Committee was only a step in achieving the hope of fifteen years. The National Christian Council could not have been appointed had the desire of the organizations represented not been decidedly in that direction.

S. S. T. "In the nine years of the existence of this Committee (C. C. C.) over a quarter of a million dollars were spent in carrying on its work with its various agencies and movements."

Dr. Woodbridge says this is Mexican dollars. As a matter of fact, Mex. \$456,611.18 was spent which is about a quarter of a million Gold. Of this money only about fifty-nine per cent is charged up to administration, which also includes the forward evangelistic movement gathering of statistics, publishing of year books and directories. The balance was spent on other forms of work, Phonetic Script, Moslem work, etc., among them being one item of \$58,247.96 for the relief of continental missions.

S. S. T. "So little time at this Conference was given to devotional exercises."

Each session began and closed with devotional exercises. In addition each day half an hour was given up to devotions and each morning a special prayer meeting was held before the Conference opened under the leadership of Bishop Birney. Voluntary praying was tried in the main Conference meeting, but size of hall and company rendered much of it impracticable. Out of daily business sessions of five hours from three-quarters of an hour to an hour was given to devotional exercises and united prayer.

S. S. T. "Discussion, except on the question of a National Christian Council is forbidden by the Rules of Order."

This statement is incorrect. The Rules of Order put in the hands of all delegates actually read, "All delegates wishing to take part in discussion of any topic on the program whether in the way of emphasizing its importance, or in the way of criticism, shall send in their names on cards, either on a previous day or during the session at which they wish to speak." It was natural that the National Christian Council should occupy a relatively large share of the discussion as it involved the creation of an organization of representative character and the adoption of a constitution, etc. But even in connection with the National Christian Council a very wide range of subjects was discussed. In addition, "The Christian Message," "Leadership," "The Chinese Church" and "Social Problems" were discussed in the Conference proper and in the sectional meetings, to which two afternoons were devoted, there was discussion of every conceivable kind which was absolutely open. Owing to pressure of time about two-thirds of those wishing to speak in the main session were unable to do so. Yet several delegates spoke twice thus shutting out someone else, and Mr. D. E. Hoste was given special time to present his views on a doctrinal statement.

S. S. T. "The self-sacrificing work of a century receives scant attention."

Almost the whole "Survey" was given up to this subject. Commission I specifically dealt with it and the other Commissions frequently referred to it. In any event no Conference discusses work done so much as work to be done! Note 1907 and 1913 Conference Reports.

S. S. T. "Creeds and formularies of the great historic Churches of the West that have given great strength and stability to great nations, to society and to family and individual life; the fundamentals of God's Word are regarded by some speakers as of little or no value."

We challenge the writer to produce proof of this charge.

A reëxamination of the records of the speeches in the light of this criticism gives proof to the contrary.

S. S. T. "It was truly pathetic to note the reception given to the earnest words of a Bishop of the Church of England when he pleaded for conservation of the heritage of ages (rule ours) that was so precious to his Church. Disrespectful laughter greeted his appeal."

This quotation is in the same paragraph as the preceding one. It refers to a speech by Bishop Molony. The "heritage of ages" will certainly be taken by many, according to its context, to mean "creeds and formularies" and the "fundamentals of God's Word." This inference must not, however, be made. Bishop Molony spoke from manuscript which shows that he did not mention "creeds" nor "fundamentals" but spoke of the "heritage of Episcopacy" and expressed the hope that the Presbyterians, Methodists and Episcopalians might combine in a "new line of Episcopacy." Some have stated that the idea of this combination did provoke a smile on the faces of some: this is different from "disrespectful laughter."

S. S. T. "Urgent requests for the acceptance of the following short statement (a trilateral doctrinal statement presented by Mr. D. E. Hoste) were made by strong missions and influential Chinese" (first article). "The proposal was heartily supported by several large missionary organizations, including the China Inland Mission, the Southern Presbyterian Mission and various Church organizations" (second article).

This statement is very misleading!

The only *mission* which intimated to the Conference while in session that unless such a doctrinal statement was included in the constitution

of the National Christian Council it could not appoint its representatives on the National Christian Council, was the China Inland Mission, which took action just previous to the Conference. Not all in the China Inland Mission wanted to do this. Furthermore, the China Inland Mission did finally accept the substitute statement proposed, together with its exclusion from the constitution of the National Christian Council, and appointed their delegates on the National Christian Council. One large mission was unable to appoint its representatives on the National Christian Council, but the reasons had nothing to do with the doctrinal statement; the group asked that its places on the Council be left vacant to permit of taking the matter up with their Board. The five delegates of the Kiangsu Mission, Southern Presbyterian, also sent in a protest to the Business Committee. This was not, however, based on mission action and only represented half the Southern Presbyterian delegation. It was not made a *sine qua non* of appointing Southern Presbyterian delegates on the National Christian Council. A very small group of Chinese pastors in Soochow, some time before the Conference met, requested the inclusion in the "Christian Message" of certain doctrinal statements, but did not make it a *sine qua non* of joining the National Christian Council! We understand on good authority that this action was due to urging by missionaries. No other organization in China presented any resolution to the National Christian Conference or its Committee of Arrangements on the subject. Furthermore, with regard to the statement of belief finally accepted by the Conference, Mr. D. E. Hoste, Director of the China Inland Mission, said (this is taken from mss. corrected by Mr. Hoste), "And then, as I have read and considered the wording of this statement, I am bound to confess that in some important particulars it is superior to the suggestions that I proposed on Saturday. It gives a simple clear statement of the fundamental doctrine of the ever blessed Trinity, and whilst we may some of us wish that it had been worded with greater force and exactitude on some points, I feel it intensely that at this present time, we have great reason to thank God for this resolution. It stands to reason that if we are going to wait until we can get a statement which will meet the exact and particular opinions, views and judgment of every one of us, we shall never get it and in the end we shall get nothing. It is like the fable of something that had a cheese and then wanted the moon and so finally lost the cheese. For my part I am very thankful to get the cheese and I would venture to suggest, if I am not presuming too far, that the moral effect of this resolution will be greatly enhanced if all of us should see our way in the presence of God to rise and unanimously record our beliefs as set forth in this resolution."

S. S. T. "One of the baneful effects of modernism is excessive organization; and organization, not evangelism, was the keynote of this gathering."

It is interesting to note that "modernism" in China, whatever that means, has no organization of any kind; whereas the "conservatives," whatever that means, have the Bible Union.

As to "Evangelism," the only Commission report of which any part was read to the Conference was that of Commission III on the "Christian Message," the first part of this being read by Dr. T. T. Lew. The whole of this report was distinctly an evangelistic message. One sectional meeting and three evening meetings were expressly concerned with evangelism, the topics being respectively, "The Missionary Outreach in the Church," "The Progress of Christianity in China" (this was a strong evangelistic presentation), "The Responsibility of the Chinese Church in the Evangelization of China," and "Work Among Students." Another speech was made on "Evangelism" in connection with city work in a sectional meeting, and many of the topics discussed can only be understood in the light of the evangelistic motive.

S. S. T. "And it is safe to say that the speakers who were appointed to address the Conference hardly mentioned the Cross of Christ."

We do not understand this statement. While it refers to appointed speakers, yet if it is to be taken literally, it would include the two speeches by Mr. D. E. Hoste and Miss Paxson, and particularly short speeches made by Mr. C. S. Cheng, Chinese Editor of the "Chinese Christian Intelligencer" and Dr. Lowrie, and others, as cases in point. It is, however, probably not to be taken literally and meant to include references to the "redemptive" work of Christ and the "atonement" and suchlike expressions. A reëxamination of the speeches and discussions shows that if this is its significance, then it is a very misleading criticism. It is true that no sermon was preached on this subject. But it was frequently mentioned. For instance, Dr. T. T. Lew, in presenting the first section of "The Message of the Church" under the head of "Social Regeneration" said "Through His death we are reconciled to the Holy and Righteous God." What does the expression "It is safe to say" mean? As a matter of fact, this criticism is a meaningless remark, the presence or absence of reference to this subject in a speech in a General Conference being no test of the speaker's belief.

S. S. T. Referring to the statement of belief accepted by the Conference, the second article says, "This resolution was hastily passed, while many in the Conference had hardly read its contents, and no one was given a chance to vote in the negative."

The resolution, printed in Chinese and English, was distributed at the door as the Conference opened and was read to the Conference and seconded by Mr. D. E. Hoste, who urged that it be adopted by a rising vote without discussion. This was taken as a guarantee of its satisfactory character. Does the writer infer that it was not? Furthermore, the fact that this question was up was known to everyone.

S. S. T. "There were, consequently, a great many (rule ours) who could not join heartily in the Doxology which was sung. The vote (on the statement of belief) was emphatically not unanimous (rule Dr. Woodbridge).

The response to the resolution was so general that to this writer who sat in the front of the hall and to the Chairman and others similarly placed, it appeared that everyone was standing (this Mr. Hoste suggested be done). Subsequently it became known that a few did not stand. Technically, therefore, it was not unanimous. Those not standing were apparently considerably less than five per cent of the very full attendance present. The vote was decidedly an overwhelming one and looked to the Chairman as absolutely unanimous.

S. S. T. "Dr. Charles R. Erdman quaintly remarked that while other resolutions had not been passed with unanimity, he had no doubt it was unanimous that the Boards should pay all the bills."

Dr. Erdman spoke from manuscript, which reads, "It may however, be a matter of wisdom to send us back home with a feeling of abundant satisfaction and self-importance, for we are to pay most of the bills which the Council will contract. It may be a sign of our spiritual unity that there is absolute unanimity of feeling that the Boards in our homelands should pay most of the financial obligations of the Council. But that necessary support we are ready this morning to guarantee and to pledge."

Why not quote it correctly and quote it all—especially the last sentence!

S. S. T. "And it was really funny when the Chinese Chairman of the Business Committee quietly remarked that they had good friends abroad who would contribute money to carry out their plans."

This particular statement is not on record. Why not also quote a statement by Dr. C. Y. Cheng, Chairman of the Conference, in his opening speech which was read from manuscript and reads, "It is not in keeping with the moral sense of the Chinese people to depend upon others to pay their bills and run their affairs." That is just as true to the situation as the other chance remark.

S. S. T. "The majority of the Business Committee had it all their own way."

Of course they did! That was what they were elected for! Nearly sixty per cent of the Business Committee were Chinese anyhow! Furthermore we learn from a member of the Business Committee, that special extensions of time for speeches were given to "conservative" brethren together with the privilege of inviting anyone they pleased to address the Business Committee. This privilege was not given to others. On the question of the statement of belief the Business Committee spent twelve hours and then voted unanimously.

S. S. T. "There was no inspiration for a forward, progressive evangelism."

The speeches referred to above should be read. It is interesting to note that a meeting was called to consider the formation of a special organization of evangelistic workers similar to that of the Educational and Medical Associations. This plan was abandoned because it was felt that the National Christian Council should and could handle it.

S. S. T. "We are in the grip of a "religious" combination that is largely modern in thought and method."

We do not understand what this means. The only thing in China approaching a "religious combination," apart from Boards and Missions, is the Bible Union. The National Christian Conference represented directly the Churches and Missions. It seems to be assumed also that to be "modern" is to be untrue to the great fundamentals. This, of course, is not true.

S. S. T. "There are men in it (National Christian Council) who doubt the authority of portions of God's Word, the Virgin Birth of our Blessed Lord and His atoning sacrifice for our sins."

Who is meant! We note, too, the more important point that neither the editor of the "Sunday School Times" nor the writer have taken the trouble to ask the people concerned whether this sweeping accusation is true. Both editor and writer have ignored the Christian courtesy and law of first privately interviewing their brother or brothers before charging them in public. The latter is the easier and safer way!

An inset note by the editor of the "Sunday School Times" says that in connection with Commission III on "The Message of the Church," "for four hours the efforts to put into that message an unquestionable statement of Christ's redemptive work were fought down, and it was for this reason the responsibility (of the membership of the Commission) was thrown on the Chinese."

This of course does not refer to the Conference since the report of Commission III was printed and circulated before the Conference met. The question of what form the report of Commission III should take came up in the Committee of Arrangements. Bishop Graves, the Chairman, will bear out the statement that there was never any question of keeping out of the "Message" reference to the redemptive work of Christ. That the statement made can have no basis in fact is shown by the following quotations from Commission III, all of which refer to the "Redemptive Work" of Christ.

"We take this occasion to state in most emphatic terms our realization of the tragic reality of Sin, its hideousness and its all pervasiveness, and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God."

"The great blessing wrought by Jesus Christ for men was accomplished through the sacrifice of his own life, the pouring forth of His own heart's blood."

"We Christians believe that in His death Jesus bore in His heart the burden of the sin of all mankind, and opened for men the only way of escape from death unto life, the only way of access unto God. He willingly poured out His heart's blood that men might be saved from sin, and reconciled unto God. In His death and subsequent victory over death, He overcame sin once for all, so that sin had no dominion over Him. This victory He wrought for us that we might share in its merits. Hence it is that we confess Him as the Saviour of all men, and our hope for the life to come."

"Now Jesus Christ really comprehended the importance of sin, and hence was willing to sacrifice everything, including His own life, to effect men's escape from sin, to obtain their emancipation and to reconcile sinful men to a righteous God."

"The greatest revelation of God's love was in Jesus Christ and Him crucified."

"But His main object was to save mankind from sin, and this is symbolized in the Cross."

Again, the editor quotes from Commission II on "The Future Task of the Church," the following statement which he says is not found in the New Testament. "So truly must the country pastor be all things to all men that a far more thorough and scientific training in rural sociology must be given by our seminaries and colleges if the country pastor is to be equal to his complex task."

But where does that conflict with the principles of the New Testament? It is interesting to note that men like Mr. Goforth and Mr. D. E. Hoste sat during the last sessions of Commission II when these various reports were accepted.

In the issue of the "Sunday School Times" for June 24th, 1922, the following statement is contributed by an officer of the British Army who wrote from the Far East on the opening day of the Conference: "China is now in the throes of a civil war, but far worse is the fact that at this great missionary Conference there are now two camps. The latest news is very serious and *great efforts will be made to keep the actual facts from reaching the supporters at home*" (italics ours).

'Slandorous' is the only word which will describe this last statement. The fullest reports of the Conference were given by reporters in and out of the Conference and published in the local press. Such reports could have been—and probably were—cut out and sent all over the world. There was no attempt to keep anything from reaching supporters at home; there was no need to make any such attempt.

Our Book Table

THE ECONOMIC HISTORY OF CHINA. WITH SPECIAL REFERENCE TO AGRICULTURE. By MABEL PING-HUA LEE, Ph.D. *New York, Columbia University.* 8vo. Pp. 401. G. \$4.50.

This is an unusual type of Chinese "History." It consists of an examination of the huge Chinese Encyclopedia for all references to agriculture and economic administration. The passages have been translated with such explanations as the author thought necessary, the whole forming a readable narrative throwing much light upon the development of China, and also the effect of famines and high taxes upon political development. This is Part I covering 133 pages. The following 315 pages are selected translations from "Sources," giving the text of the work quoted without reduplication.

This furnishes another conspectus of Chinese history, much more detailed than the former one. The concluding ten pages give a full Bibliography of Chinese works consulted, or available. We are told that most of the selections have never before been translated. The work as a whole seems to be a monument of patient industry, well worthy of a young Chinese lady Doctor of Philosophy.

MISSIONARY MESSAGES. By Rev. JAMES F. LOVE, D.D., *Corresponding Secretary of the Southern Baptist Convention.* N.Y. George H. Doran Co. Pp. 147. 1922.

This little book consists of ten addresses which the author has given to audiences in his denomination, for whom alone it is apparently intended. Some of the discussions indicate a wide knowledge of present world conditions gained by extensive travel and varied experience. The Southern Baptists are considered the denomination best fitted to take the lead in world missionary movements, for numerous reasons given, one of which is the recent great additions to their already large numbers.

In the central chapter it is explicitly affirmed that entanglements with other denominations will not be tolerated lest "Southern Baptists suffer extinction" by such union movements as the one described in Chile, South America, where it was proposed to sink denominational peculiarities in the interests of the Kingdom of God on earth. "The contest will last many years on the foreign field. It is there that effort hostile to the denominational program is centered." The words "Foreign Missions" are strangely treated as a singular noun. There is naturally much repetition and overlapping of subjects, and a few quite unnecessary colloquialisms: "The man who is over-much bothered by peskiness in his congregation is likely addicted to a petty ministry."

A. H. S.

THE TRAINING OF CHINESE HELPERS BY CORRESPONDENCE TUITION. By C. H. COATES. *Published at the China Inland Mission at Kiukiang.* 6 pages. *Supplied gratis on application.*

Mr. Coates explains a scheme for the training for effective service of Church members who can read and write. A series of papers is being

prepared, each paper containing questions that involve Bible study, enabling the student to gain a firm grip of Spiritual truth. A correspondence centre is to be formed at Kiukiang, or the papers can be supplied to missionaries at small cost if they wish to start other centres.

C. G. S.

BUILDING WITH INDIA. By DANIEL JOHNSON FLEMING. *Published by Missionary Education Movement of the United States and Canada. 150 Fifth Avenue, New York. Cloth 75 cents. Paper 50 cents.*

This is a very interesting book of 220 pages with index and numerous illustrations. The subject is treated in six chapters covering India's Heritage, Handicaps to Progress, Striving and Aspiration, Co-operation of the Christian West, The Distinctive Opportunity in India and The Indian Church.

Missionaries in China will find the book particularly interesting. Many of the problems there are the same as in China. Especially is this true of the situation when the Western mind with its peculiar training brings a message to the Eastern mind with its centuries of tradition and its peculiar environment. It is encouraging to find how the gospel of Jesus Christ has made its power felt in India to overcome all difficulties, developed Christlike characters and confirmed the statement of an early India missionary that "The future is as bright as the promises of God."

R. C. B.

THE RETURN OF CHRIST. By CHARLES R. ERDMAN, *Professor of Practical Theology, Princeton, New Jersey. George H. Doran Company, New York. 108 pages. Price \$1.00 Gold, net.*

This is a commendable effort, not to reconcile the conflicting views concerning the Second Coming of our Lord, but, as is well set forth in the Foreword, to "emphasize the substantial elements upon which nearly all agree, and intimates further that the points of divergence are those about which the Bible is silent or obscure." In the early days of the "Term" controversy in China, when there was no little bitterness manifest at times, one brother is said to have remarked, "How can I harmonize with him who calls that God which I call devil?" At present, while still differing in usage and preference yet, on the whole, general harmony may be said to prevail. Something of this sort is what Dr. Erdman hopes to promote by his interesting and candid discussion which is wholly irenic and non-controversial.

G. F.

"BUY YOUR OWN CHERRIES." 自己買櫻桃. *To be obtained at the Children's Department of the Christian Literature Society or Mission Book Co. Price 3 cents per copy. White foreign paper.*

This little booklet of some 60 odd pages, Character and Script in parallel columns is a most welcome addition to the all-too-small supply of good moral books for children.

The story is well-told in excellent Mandarin. Such books are sure to be read and should be widely scattered.

J. V.

A PROGRAMME FOR THE REVOLUTION FOR CHRISTIANS EVERYWHERE. By AN ANGLICAN PRIEST IN CHINA. *Students Christian Movement. Price 1/6 net.*

A new edition slightly enlarged. A reviewer of the first edition exclaims, "It is indeed revolutionary. . . . The writer believes that there is an oligarchy of evil which he speaks of as 'custom, habit and prejudice.'" The present reviewer was simply amazed at the drastic suggestions made by the writer such as: "The only spiritual unity is of free consent. If you say that one shall make no mistakes, shall fall into no errors, then you say that he shall not know the truth for himself nor live a life that is his own" (p. 22).

'A successful revolution raises the question as to what is to be done with the dethroned rulers' (Custom, Habit, Prejudice) (p. 36).

'In some small company of simple converts, ignorant of letters and of Western ways, it is setting up the authority of custom if we can only celebrate the sacrament of Holy Communion according to the traditional liturgy of our branch of the Church. . . . ' (p. 23.) And many more of a similar trend. The writer makes a strong plea for a practical realization of the present presence of Christ in His Church and the subjection of every believer to His direct control.

One cannot read this little book without seriously searching one's own heart and asking the question: "Are these things so?" We need more of this type of book which is a direct challenge to every devout earnest soul.

J. V.

"STUDIES IN ADOLESCENT BOYHOOD." By HANFORD M. BURR, B.D. 少年時期之研究
Translated by Mr. PURSTON HSU. *Christian Literature Society. Price 15 cents (Mex.) per copy.*

This little book of about 100 pages is divided into seven chapters as follows:

- 1.—General Characteristics of Adolescent Period
- 2.—Intellectual Aspect of Adolescence
- 3.—Social " " "
- 4.—Sexual " " "
- 5.—Æsthetic " " "
- 6.—Religious " " "
- 7.—Criminal " " "

This book is full of practical suggestions and helpful advice. With the help of a capable teacher the lessons may prove, not only interesting, but of great moral value. The translation, though good on the whole, is inclined to be too literal.

J. V.

RELIGIOUS STUDIES SERIES, Volume 1, Edited by TIMOTHY YU-WEN JEN, *Association Press of China. Mex. \$0.40.*

This little book came out only a month ago and was edited by Mr. Jen from "The new point of view." It is a compilation of articles on religion and Christianity by various authors. It is an attempt to supply the intellectual public of China with modern literature. The series was



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determined upon when it was realized that the Christian religion could be presented to the Chinese public in terms that are intelligible to them. Many misunderstandings can be cleared up this way.

In preparing the first volume, the editor chose the following articles translated by Chinese writers from foreign authors:

1. What is Religion?
(Translated from "Dictionary of Religion and Ethics,"
edited by Mathews and Smith, 1921.)
2. Debate on Religion.
(between J. H. Holmes and O. O. Norris.)
3. Religion and the Changes in Its Environment.
(by T. C. Chao.)
4. Forces That Promote Changes in Religion.
(by T. C. Chao.)
5. The Provinces of Religion, Science and Philosophy.
(by Li Jung-fang.)
6. Philosophy in Relation to Religion.
(Translated from "Dictionary of Religion and Ethics)."
7. Socialism.
(by Mathews, translated from "Dictionary of Religion and
Ethics.")
8. Religion and Socialism.
(Translated from English, Dr. Harry W. Laidler.)
9. On Christianity.
(Mathews, translated from "Dictionary of Religion and
Ethics.")
10. What is Christianity?
(by T. Y. Jen.)
11. A Sociological View of Christianity.
(Charles A. Ellwood.)
12. Christianity and Socialism.
(H. T. Hodgkin.)
13. The Labor Question and Christianity.
(Henry D. Lloyd.)
14. Science in Relation to Theology.
(Prof. G. B. Smith.)
15. Evolution in Relation to Theology.
(Smith, translated from "Dictionary of Religion and Ethics.")
16. Is Evolution Against Christianity?
(by J. M. Coulter, translated.)

This book is, of course, not entirely designed for non-Christians: it is equally useful to the average Christian and Christian minister. It presents views that the reader formerly could only get from foreign books which are closed to those who do not know other languages than their own. We hope that the promised series will come out one after another without unnecessary delay.

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BOOKS RECEIVED

THE MORE IMPORTANT OF THESE WILL BE REVIEWED.

- The Coal Controversy.—Issued by the Research Dept., Commission on the Church and Social Service Federal Council of the Churches of Christ in America.
- The Rockefeller Foundation.—George E. Vincent.
- The Shantung Question.—Ge-Zay Wood. Fleming H. Revell Co., Publishers. G. \$5.00.
- Single Copy Readers, Set A.—Scholar's Reading Record, Macmillan and Co. 6d.
- Single Copy Readers, Set B.—Scholar's Reading Record, Macmillan and Co. 6d.
- Single Copy Readers, Set C.—Scholar's Reading Record, Macmillan and Co. 6d.
- History in Pictures, Part 1.—J. S. Lay. Macmillan and Co. Sewed 2s.
- The Social Gospel and Personal Religion.—F. Ernest Johnson. Association Press. 25 cents per copy.
- The Coming of Coal.—Robert W. Bruere. Association Press. G. \$1.00.
- The Nature and Purpose of a Christian Society.—T. R. Glover. George H. Doran Co. G. \$1.00 net.
- Annual Report of the Board of Regents of The Smithsonian Institution.—Washington Government Printing Office.
- A Soul With A Sword.—Rev. Alexander G. Lee. Morgan & Scott, Ltd. 2/6 net.
- Life Stories from The Old and The New Testament.—Jenny B. Merrill. George H. Doran Co. G. \$1.00 net.
- Life and History.—Lynn Harold Hough. George H. Doran Co. G. \$1.50 net.
- Jesus Christ and The World To-day.—Grace Hutchins and Anna Rochester. George H. Doran Co. G. \$1.50 net.
- Transactions of The Asiatic Society of Japan.—D. C. Holtom. Asiatic Society of Japan. Yen 5.00.
- Edina Geographics, V, VI.—Macmillan & Co., Ltd. No. V. 1/- net. No. VI. 1/6 net.
- The English Citizen, His Life and Duty.—C. H. Wyatt, Macmillan Co. 3/-.

Correspondence

THE SPIRIT OF UNITY.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have just received a copy of the eloquent address made at the close of the National Christian Conference by Mr. Fletcher Brockman, and now published under the title of "The Spirit of Unity." No one can have anything but admiration for the eloquence and fervour of that appeal, even when (like myself) they missed the chance of listening to it and can only read it in print.

But I could hardly believe that Mr. Brockman began with the sentence which appears in print as his opening words, "We have come to the close of the *first representative*

gathering of the Christian forces in China."

It is—so far as I can see—the only sentence in the whole address which is open to criticism. But it is *not true*, and it is from one point of view, so utterly contradictory to all that follows, to what I feel sure was in Mr. Brockman's mind as well as to the title which he gives to his address, that I feel bound to protest.

Looked at from either of two possible standpoints, it is *untrue*.

The "National Christian Conference" was in itself an inaccurate term: it implied that the Christian forces in China were represented. *One-fifth* of them were so: *four-fifths* were not only without representation, they had not even been invited to send representatives. Therefore that Conference was *not*

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"the first *representative* gathering of the Christian forces in China."

But perhaps it is not thought necessary that all should be represented. Then, Sir, I have a right to claim that every Conference which has consisted of representatives of any fraction of the Christians in China has been "a representative gathering of the Christian forces of China," and, if so, the National Christian Conference was *not the first*, nor the hundred and first.

Possibly many of your readers will exclaim that I am splitting hairs. I assure them I am not doing so intentionally, I am pleading for the application of Mr. Brockman's glowing words to our attitude towards our Roman Catholic brethren. Is it a sign of love that we ignore them as fellow Christians? Think of them as badly as you will: yet Mr. Brockman reminds you that they are dear to Christ. Ignore them if you will: yet Mr. Brockman reminds you that in Christ's sight they are of inestimable value. "We may have isolated ourselves from those whom God loves: we 'may have wrongly declined fellowship with some who did not think as we think and act as we act.'"

The words are Mr. Brockman's: their application cannot be narrowed. God grant that it be laid to heart.

FRANK L. NORRIS,

Bishop in North China.

August 8, 1922.

CREEDS.

To the Editor of
The Chinese Recorder.

DEAR SIR:—This question, raised by Mr. MacRae's article in the July

number, is of great interest at the present time. It is an undoubted fact, which all Christians ought to realize, that young men (and women) are keeping out of the churches on account of our creeds. History shows that creeds have acted as divisive instruments. Many of the heretics whom the creeds were framed to exclude would be joyfully welcomed in some churches to-day. The great split between the churches of the East and the West turned on one phrase in the Creed of Nicaea. At the Reformation the creeds were not considered sufficiently exclusive and each church produced further formularies. It should be the wisdom of an age which has learnt toleration and desires the unity of the Spirit and not the uniformity of the letter to put less emphasis on credal statements.

Mr. MacRae is alive to the difficulty of forming a new creed. (How wise was the Shanghai Conference in this respect!) Dr. Denney's statement is simple enough, yet might it not be possible to emphasize faith-in-action rather than faith-in-opinion? The formula in the Anglican Prayer book used by the minister when signing with the cross in Baptism is fine and might be adapted as a "profession" thus: "I confess without shame the Faith of Christ Crucified and resolve by God's help to fight manfully under his banner against sin, the world and the devil and to continue his faithful soldier and servant unto my life's end." What more is needed?

Yours sincerely,

F. E. A. SHEPHERD.

Boone University,

August 9, 1922.

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News for the Missionary

CHINESE HOME MISSIONARY SOCIETY.

The Third Annual Conference of the Chinese Home Missionary Society was held at Kuling from July 28th to August 1st, 1922. There were present ninety-six regular delegates and thirty-five visitors. Last year there were six auxiliary societies, the number has now grown to over thirty. Over forty sub-auxiliary societies have been formed in Manchuria. Fourteen provinces and Manchuria were represented. Among the plans outlined was that of organizing a Federation of Chinese Home Missionary Societies. In view of the calls for help recently received from Mongolia and Thibet, it was decided to make a thorough investigation of these and other borderlands. In connection with the erection of necessary buildings or purchase of permanent property, emphasis was laid on cultivating the spirit of independence. The officers for the ensuing year are: President, Rev. Z. T. Kaung; Vice-Presidents, Rev. K. T. Chung and Miss Y. Y. Fan; Treasurer, Dr. David Z. T. Yui; Chinese Secretary, Mr. Luther Lee; English Secretary, Mr. Peter Chuan. A budget of \$27,107 was presented and adopted. Miss Ruth Paxson gave a series of addresses on the purposes and methods of the apostolic missionaries which was much appreciated.

THE BIBLE UNION MEETING.

About one hundred and forty people attended the first annual convention of the Bible Union held in Shanghai, on May 13th, 14th and 15th, 1922. Miss Paxson spoke

on "Orthodoxy and Spirituality"; Archdeacon Moule gave a Bible reading on "Concerning the Prophets"; other addresses were also given. There was free discussion as to the work of the Bible Union. It was reported that good progress was being made on Orr's Bible Encyclopædia and that a list of books on Bible study and on the refutation of modernism had been prepared. Plans for a circulating library were also discussed. Evangelism was discussed in one morning session. A letter sent to the Home Boards in January 1922, about the theological situation in China was discussed, together with certain replies received thereto. Plans for making known to the missionary body in the Chinese Church the results of direct evangelistic efforts were presented and approved. There was discussion of the teaching and teachers in mission schools. It was pointed out by several speakers that there was need for information as to what schools could be depended upon to teach the Bible fully and in the evangelistic sense, and resolutions embodying plans to secure this information were approved and referred to the Executive Committee for action. A Committee on Co-operation with organizations and movements working on similar lines as the Union was appointed. The officers for the ensuing year are: Chairman, Archdeacon W. S. Moule; Vice-Chairmen, Dr. Courtenay H. Fenn and Dr. Jonathan Goforth; Chairman of Executive Committee, Dr. H. M. Woods; General Secretary, Dr. J. Walter Lowrie; Treasurer, Rev. C. H. Judd.

